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The Seed

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# SEED

CHICAGO  
VOL 8 NO 3  
35c

LONG WAS THE NIGHT, SLOW THE COMING OF THE RED DAWN  
FOR A HUNDRED YEARS THE DEVIL MONSTERS WHIRLED IN A DANCE.  
AND THERE WAS NO COMING TOGETHER OF THE MYRIAD PEOPLE.

NOW THE COCK CROWS, DAWN BREAKS OVER THE WORLD.  
AND FROM A THOUSAND PLACES ARISES A SWELLING MUSIC.  
NEVER WERE POETS SO INSPIRED

Mao Tse Tung



OK--short, sweet and simple--this is Vol. 8 number 3 of the Chicago Seed. offices: 950 W. Wrightwood, Chi., Ill. 60614. Phone: 312-929-0133. Folks who contributed something to this issue: Maralee (recovered from the flu), Peter, Virginia (survivor of Trip's family), Steve, Bernie (returned from Cuba), Dick Yippie, Rita & Mary Kaye (both now gainfully employed!?), Mike Gold, Elaine, u.m. Tyroae, Bob, Wobbly Murf, Step, STP, Stein, our street sellers (reappearing with warmer weather), Venceramos Brigade, Henry, White Lightning, the people, journalists, party and government of Cuba (muchas gracias),

Harrisburg Defense Committee, National Lawyers Guild, Jomo, Liberated Guardian, Red Balloon (all 5,000 of them), Quicksilver Times, LNS--and last, but not least the vast hordes of "counter" revolutionaries found playing cards, "Amerikan Pie" or fantacizing each day at Betty's.

We're in bad money trouble--see page 31. We ain't kidding at all this time, we need YOUR help. We also need articles, graffix, poetry, photos, letters, border, litho-and cellophane tape, presstype, rubylith, metal rulers, sprayglue, rapidographs, darkroom supplies, dog food, people food and the

collected works of Charles Dickens (including the Mystery of Edwin Drood...)

The Seed is an IWW union shop. The Seed is also copyright (c) 1972--all rights reserved by Seed Publishing Co. Inc. But other movement, labor, student, and underground papers are welcome to reprint our stuff. The Seed is a member of UPS and subscribes to LNS.

Because of the financial hassle, this issue comes to you after three weeks instead of two--so will the next.

ALL POWER TO THE PEOPLE!

To any and all SEED readers:

Peace.

This letter is more on the order of a request for assistance, so please bear with me.

I'm a prisoner in a state institution, under sentence of life and would like to establish lines of communications through correspondence with any and all that wish to correspond with a lifer who is ready to snap-out. Like, I'm really up-tight and thought that, maybe, the responsibility of replying to some correspondents might help me retain my sanity, or what is left of it.

Until such time as I receive your most wanted replies, I wish one and all, peace and power  
K.D. Kontos, C-8301  
P.O. Box 9901  
Pgh., Penna 15233

The following letter came to the Seed from a prison in Oklahoma:

A couple of months back, I and a few comrades, wrote to you pertaining to the arrest in China of Nixon for war crimes.

The letter was suppressed and forwarded to Washington D.C. to the SS (Secret Service). They came down on us and since then all hell is breaking loose. They told us not to write any more letters.

During the next few days we addressed out two letters. One to pig Nixon, in which we demanded his surrender as a war criminal, stated the examples made of the Nazis, etc. The second letter was addressed to our brother Mao, by way of the Chinese delegation at the UN. Both letters ended up at SS headquarters.

They came down on us again. They are trying to make us incriminate ourselves, but we will not talk to them anymore. They say what we have done is treason, or close to it.

When, and if, criminal charges are pressed, we will find out. They may press charges, they may not.

If they do, we will have the platform we seek to upgrade the consciousness of the people.

We will need help through in the form of attorney's. Can you solicit any help if they charge us. We would like to get hold of Kunstler and Wineglas but do not know how.

As we said, we do not know if we will be charged. If we are we would appreciate any help possible to fight this fascist state.

This letter had to be smuggled out, so if you write we will have no guarantee of receiving your letter. We will keep you posted of any further developments that happen.

Sincerely  
(Name deleted)

(Brothers--it angers us, but does not surprise us, to learn of how the pigs vamped on you for speaking the truth--rest assured that anything we can do for you we will. We were interested to learn recently that in the whole of People's China, there is only one prison--with about 1,000 prisoners--less than the number in one tier of many state prisons in the U.S.--and that for a population of 600-800 million people! Maybe somethings different--like people not going hungry and unemployed! )

People,

'What's hanging I'm writing this with the thought of panhandling a subscription to the Seed. I would gladly pay for it, but I am in prison at the moment and I don't have any bread so if you could send along a copy of the Seed everyone in awhile it would be much appreciated.

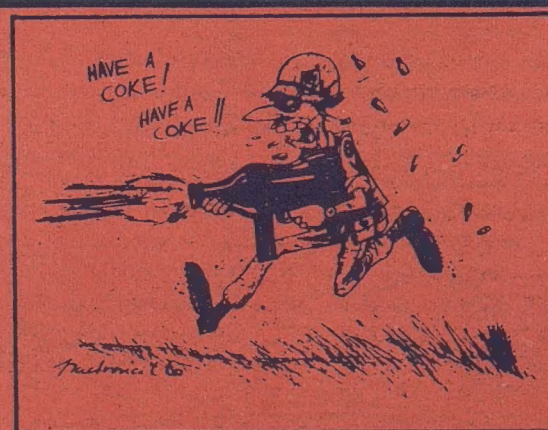
Also if you could lay a little space in the paper on me in order to allow me to panhandle books, it would also be appreciated. Like if you can just put in there that we need books preferably of a political nature and my name and address it should get some results.

And of course if anybody out there in the world can think of anyway to get their brothers and sisters in any prison anywhere high they should do it because in doing so they are moving the quest for freedom one step ahead.

ALL POWER TO THE SONS OF JOHN WESLEY HARDING

Brother Jolly.

My address is Christopher C. Shaw, Box 147, Fox Lake Wisconsin. 53933



FOR THE SEED:

Right on, Ramona! Been wanting to send you bread since I started reading the Seed last spring, but couldn't spare any. For the last four months, tho, I've been saving my Federal phone tax for just such a purpose. FUCK THE WAR! I'll send you more in a few months if Ma Bell (Typists note--why not call it Pa Bell since men run it and it mainly oppresses women who have shitty jobs as operators?) doesn't cop the \$35 deposit extorted for use of a phone.  
JR

(JR--thanx you for the \$10.05. And to everyone reading this, just for informational purposes, you don't have to pay the phone tax--just enclose a note with the money for your bill saying you refuse to pay it--the amount of the tax that is--because of the war, racism, etc. The phone company will then deduct it from the amount owed and inform the government that you refused to pay it. It takes a long time before the government contacts you--sometimes they will get an order to attach part of your bank account--if any--but at most they get the original tax, and it costs them many times that to attempt to collect it. And remember--income tax time is coming too--yet another opportunity to show just how alienated you are from the creeps in D.C. There's a lot better uses for the money--send it to the Seed, send it to any of the organizations listed in Free City Directory, or just spend it yourself.)

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If you read the lines above.....

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you would know this ain't

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an ad for

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BURMA  
SHAVE

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Brothers and Sisters:

Peace & Luv. First let me express my gratitude for the subscription you have given to me. Man, does it ever help to pass the time. It makes my mind a little easier knowing there are people out there like you who care about their brothers and sisters. You people have one of the most beautiful pieces of contemporary truths that I have seen in a long time. You are free, John Sinclair, and I sincerely hope that you won't let the pigs sucker you back into their devouring grip. (My cellie said to tell you: Far Out !!) We of the revolution will succeed, so be it. Is there anything I can do for any of you? Any articles I could write? I am not very experienced, but I would give it one hell of a try if I knew it would help any of you. I am a firm believer in Peace. Peace can not be obtained as long as some people's minds are so fucked up that they are lucky if they know what year it is. I am trying to get my head together, and I am making a little headway. It is hard in here until one becomes used to the bullshit that the pigs hand out every day. It seems like they come up with a fresher batch just when you have become used to the stench of the last batch. Please let me help you. I have this typewriter, and my head and that is about all, but I am fairly certain that this combination is one the pigs cannot bust up. I love to write. Mysticism is my bag, and I really get a lot of weird vibrations sometimes. I have no bread, but I will have and I really can't see why we have to be saddled with the thought of making more and more money (to buy this car or this shirt). Why can't people just give and share and be lovely and peaceful, instead of buying others' lives with our tax money? I was in Vietnam. I know what the scene is over there. I am ashamed because I went now. I am ashamed of my parents who live on the 'Time Plan'. We must educate others to the right way of life on earth and life on the higher planes, i.e. astral, mental. I fell in love with a Vietnamese girl, and I almost didn't leave her. I will go back. I love those people, all of them. Their country is beautiful, now just think what improvements it could make without this war. The people over there are frustrated, they don't want the war the pigs do!!

Can I help you? Please write to me and let me know.

Yours I remain in Luv & Peace & tranquillity,  
Gary(Barney) Sipes



# CHILDREN OF IMPERIALISM



Youth culture has transformed America and transmitted vibrations to all corners of the earth. But before it can rock America again it must change in fundamental ways. It must alter its relationship to colonial peoples abroad and to Black and Latin people at home. The children of America have inherited a large portion of the imperialist consciousness of their parents. Young whites are not as racist, as materialistic, as sexist or as conformist as the teachers who lecture them in classrooms, the judges who sentence them in courtrooms, the sergeants who drill them in the army, and cops who bust them on street corners. But they flaunt their white skin privileges, their culture of rock and grass and their comparative affluence and freedom before the Vietnamese, the Chinese, the Cubans, the Chileans, the Palestinians, the Algerians, the Congolese. Youth culture parts company from Guy Lombardo, John Wayne, Madison Avenue ad-men, Martha Mitchell, and Spiro Agnew, but it doesn't under mine them, or resist them completely or consistently.

In that sense youth culture isn't the counter-culture it's often made out to be. It isn't yet qualitatively different from mainstream American life. Freaks in communes join co-ops and food conspiracies, but American youth would not eat if it were not for supermarkets from coast to coast. Free schools and alternative universities have sprung up from Ann Arbor to Isla Vista, but high school seniors and undergraduates from Maine to California still aspire to Harvard, Yale, Stanford. Long hairs boast of their outlaw culture and their rip-offs, but those that work pay their income tax to the United States government. When their induction notice comes it is not from their people's army, but from Nixon's army. There are underground newspapers from Berkley to Atlanta, but hippies and freaks rely on CBS, NBC, The New York Times, and the Daily News for information.

Since it is a new and unstable culture, frequently shifting direction, and because it is constantly under attack, youth culture advocates have often found it necessary to proclaim and defend the sovereignty, integrity and superiority of their culture against all rivals. In the process chauvinistic attitudes and an ethnocentric perspective have crept into the pamphlets, broadcasts, and decrees of many freaks, hippies, yuppies and radicals. In this view, American youth are culture pioneers on planet earth, leading the world's two and one half billion people into the Twenty-first century. Because of the leisure and freedom available to them, and because of the relative absence of material hardship, it is believed that on the cultural front youth in the United States can expand into unknown areas, can take the creative spirit to new heights, and lead the human consciousness into new depths.

Where America's youth has rebelled against callous exploitation, commercial culture, commod-

ity sex, stultifying and elitist education, racism, and outmoded social traditions, the peoples all around the world can locate in the West exemplary actions. In part they may be able to adopt American experiences to their own conditions. They can learn about women's liberation, about the organization and function of our collectives, about guerrilla actions of the Weatherpeople, and about the underground press. But all the world seen through psychedelic glasses produces a distorted view. Freaks who have lived in the youth ghetto for two or three years—who have dropped out, turned on, and tuned in—and who preach to the Chinese and the Vietnamese—whose culture is several thousand years old, and who have created a far more thoroughgoing cultural revolution than any witnessed here—are guilty of intellectual crimes. To rate colonial cultures low because their young people do not smoke dope, wear long hair, become gay, go to rock festivals, and fuck in the streets is to lose sight of historical and social conditions. It involves a degradation of youth culture itself. When we focus on long hair, acid, birth control pills, and guitars, we are taking the relics and artifacts, not the substance of the culture, to be most important.

In order to build a true counter-culture, a revolutionary culture, American youth needs to discard the imperialist legacy inherited from its ancestors. It ought to school itself in the college of the colonial world, the Black world. It ought to step outside its privileged quarters, its narrow realm of consciousness, and enter George Jackson's San Quentin, the village of the Chinese peasant, the army unit of the Vietnamese guerrilla, and the field of the Cuban sugar cane cutter.

Youth culture has romanticized the colonial world. It has idealized the peasant tilling the soil, the Buddhist monk at prayer, the Indian contemplating the full moon. In its rebellion from imperialist America it found an affinity with colonial peoples who had been attacked and conquered, but who also resisted White Western Man. Youth culture created romantic images of the Sioux living with the Buffalo before the coming of the cruel hunters, of the black hipster from the ghetto who is high, sexy, and a poet, of the barefooted East Indian playing his flute. Those images emasculated the real Indians, Blacks, Orientals. They avoided the real images of genocide, exploitation, and oppression; they neglected the role of imperialism. They also made active fighting peoples who are combating material hardships and their oppressors into quiet, docile, spiritual creatures. American youth seeks peace, harmony, and a life without alienation; it caught a glimpse of that world in the life of red, brown and yellow peoples. There is an element of truth here, but mostly this is distortion. American youth understands that industrial and commercial society destroyed people and nature in its rise to power, but rather than seeking to control destructive social forces, it wants to escape from them, in time into the past, and through space

to a world more primitive. American youth recognized that it was alienated from society, but it assumed that alienation was an eternal, almost admirable condition. So far youth culture has used the ideal colonial world to support its alienated vision. But it ought to see the peoples of the colonial world not as stick figures, but as they are—people with ancient histories and cultures, complex lives, great leaders, highly developed technologies, long national liberation struggles against Western empires, and people who are creating new men and women, finer human beings than bourgeois men and women.

This does not mean that freaks should imitate the Chinese Red Guards, the Tupameros of Uruguay, or the People's Liberation Army of Vietnam. We cannot live and act like the Chinese, the Chileans, the Vietnamese or the Cubans, because our history is not theirs, our society is not theirs; because we have developed in different ways at different rates of growth. But we can broaden our struggle and our culture here by tracing the course of their cultural revolutions and by adopting their experiences to our own unique conditions.

In its original upsurge, anti-establishment youth sought an escape from and an end to the alienation, oppression, and despair of the society. It wanted collective existence, joy, laughter, hope, music, and love—close, equal relationships between men and women. In part we can find those values ideas, and feelings in ourselves and in our friends. They have taken root here and now. We can find them too at several points in the American past. And we can also find them clearly articulated in Vietnam, China and Cuba today. It is in the colonial world that the new woman and the new man are emerging. It is in the revolutionary societies of the Third World where the new society, the antithesis of western Capitalism, is beginning to take shape.

There are several imperialist myths we ought to discard. The first is that a culture is the product of individual artists who stand outside their time, and above their fellow people. The second related notion is that revolutionary political struggles and ideologies bring about the death of art. The third is that culture must have harmony, wealth and peace and that struggle, war, violence and poverty destroy it. American youth culture holds the myth that the freedom of the individual ("Do your own thing") was the solution to institutionalized oppression of American society. It rightly rejected bourgeois authority and sanctioned the right of the individual to rebel, but it has not yet seen and accepted the idea that rebellion without revolutionary discipline and collective strategy is flawed.

—Jomo in University Review.

Thanx to Liberated Guardian, Big Muddy Gazette and Red Balloon for bringing this article to our attention.



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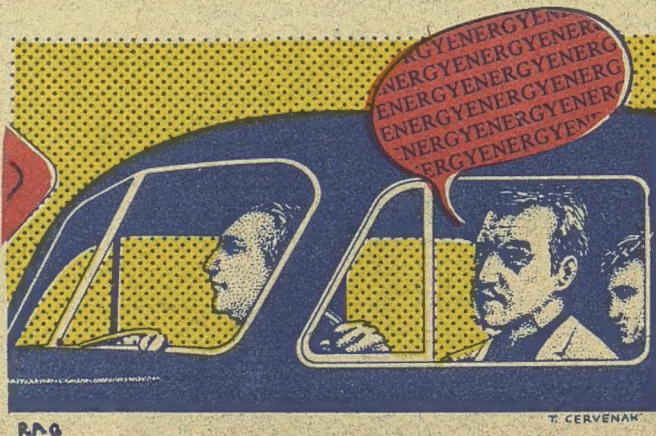
Every other issue of *The Seed* we list two pages of groups and organizations which provide needed services for "the community," such as hotlines, health clinics, the Women's Union, legal aid, draft counseling, welfare rights, etc., in various areas of Chicago. There are some services we would like to list, especially for the Lincoln Park area, but we don't have the information on them—because they don't exist.

This winter, as usual, energy has been low. What energy people have had has been poured into individual survival, leaving us drained. But this energy could be conserved through the support of others—if we helped each other out. One problem is that even if you would like to work with other people or you have some idea for starting a project, it is difficult to find other people who are into the same things or who are willing to work on a given project. So listed here are various projects that could be done, services that are really lacking in the Lincoln Park area, and perhaps in other areas of the city as well. If you could see yourself pouring energy into any of these things, if you are already a group of people that want to work together, or if you have some ideas for what you would like to see happen, write or call and leave a message for Box PROJECT, c/o Seed, 950 W. Wrightwood, 60614, 929-0133. If and when enough people respond for any specific project we can meet together and get to work.

**FOOD CO-OP DISTRIBUTION CENTER:** Many food co-ops from all over the city have been ordering food through Feed the Hungry, Inc. in South Water Market (15th St.). They buy crates of food from other warehouses in the market and break them up to fill large and small orders. To cover expenses of rent and people who work there, etc., they place a 10-15% markup on the wholesale price they pay. From now on those food co-ops buying from them are also going to have to pay sales tax and place orders of no less than \$50.00. Many items are still a bargain, but many can be purchased cheaper in supermarkets. Plus it is a hassle for a lot of people to find transportation to pick up their orders. So why not set up a food distribution center here on the north side which would try to find good quality less expensive food from any of the various wholesale markets in the city. Food co-ops could place weekly orders through the distribution center and provide the man-and-woman power to do the work. Plus, the distribution center could also run a grocery store where prices would be marked up 15% or so, still so much cheaper than even the supermarkets, where

you could purchase items without ordering in advance. Besides produce and dairy products, the distribution center could carry grains, day-old bread, battered cans of food, dogfood, homemade bread.... The possibilities are endless.

**CLOTHING EXCHANGE:** Most of us have clothes in our closets that we never wear, that we hang on to thinking that someday we may want to wear them again. Most of us also need a new shirt or pair of jeans or whatever every now and then and hesitate to walk into a clothing store and look at the low-quality, high-priced merchandise. Even army-surplus stores don't give you much for your money. So what if we recycled our cast-offs to each other. Why not have a storefront full of used clothing in good condition that you didn't have to pay money for—all you had to do was to bring in an item of clothing in exchange. Perhaps a church would donate space for such a project so that there would be no rent cost. Homemade clothing could also be traded.



**JOB CO-OP:** A job co-op has been attempted before but didn't survive very long. Always there are more people looking for jobs than there are jobs. But a job co-op could match up people who want certain services performed, such as babysitting, carpentry, furniture moving, janitorial work, waitressing or waitering, auto repair, sewing, with persons who have certain skills or are looking for any kind of shit job parttime to make some bread. It could also keep track of full-time jobs in the community as they become available.

**CAR POOLS AND FREE TAXI SERVICE:** Lots of times, especially in winter when it's too cold to ride a bicycle or walk very far, you have to go somewhere and cringe at the thought of paying 45¢ each way for a bus or the "L", or more for a train or a taxi, but you pay it anyway, because that's all there is. Unless you hitchhike, in which case you run the risk of being stopped by one of Chicago's Finest (recently two of us got stopped twice in one day and were told we would be thrown in jail for a long time if seen again with our thumbs sticking out). Some of us have cars and pick up hitchhikers when we see them, but often find ourselves running errands or going to school or work with an empty car. Two things are possible to better this situation. First of all, a clearing house for forming car pools for people who regularly head in the same direction at the same time—going to work or to school and home again. And second of all, people willing to drive people wherever they have to go either for free or for a small fee for gas or for some other service in return—willing to take a careful of people down Halsted to the Circle every morning, willing to help people run errands . . .

**COMMUNE CLEARING HOUSE:** Lots of people want to live in communes, or think they do. But they don't know anyone else who does, or they don't really know what the dynamics of living in a commune are. It would be possible (and it has been done in other places) for people to get together and meet each other and find other people they would like to live with in a communal situation. This could take the form of a place for people to meet at a specific time each week to talk to other persons interested in living in communes. Two or three persons already living in communes could be there as resource people to answer questions about setting up a commune.

Very possibly these projects could all be coordinated and operate out of one central location. The result could be a community center for Lincoln Park or any other area in which it happened. A place to go if you have time on your hands or certain skills to contribute, a place to go to get what you need without getting ripped-off in the process. If you are interested in helping to set up any or all of these, contact Box PROJECT, c/o SEED. If you have other things you'd like to see happen and need people to work with, let us share your fantasy.

—Maralee





# FREE CITY WOMEN

## CHICAGO WOMEN'S LIBERATION ROCK BAND

The Chicago Women's Liberation Rock Band was organized one and a half years ago to make a political point about women's oppression in our society, and to play good music. In that time our group has evolved from fifteen women relatively inexperienced in the world of rock music to six dedicated individuals, each resilient, responsible and musically proficient.

We are using the medium of music to get the message of women across, and we are also trying to play solid, interesting, meaningful and non-destructive music, i.e., music which is uplifting rather than insulting. We want to demonstrate that women can be good musicians and good anything if unrestricted by the laws and customs of our society. We hope to create a culture in which women can be strong, creative, accomplished, intelligent...and be recognized for it.

Women have been discriminated against in the "together" world of rock music by: 1) degrading and sexist lyrics (Back street girl, under my thumb, natural woman, it's a man's man's man's world, etc.); the performance of Mick Jagger et al. prancing about the stage and demonstrating to the "cute chicks" in the audience what they should really want; 2) the traditional restriction of female musicians to "soft" music, such as folk or cocktail lounge. Our group is a real alternative to the bias and narrow-mindedness of rock because we insist on the treatment of a woman or man as an individual, each unique and capable--we resist the stereotypes which restrict and deny people the opportunity to fulfill their potential.

In anger we have taken what we are told is not ours--if only by the fact that women musicians are few and far between. In hope we sing of a new world, and hope the band's existence will convince and encourage other women to do the same. Our vision is a society of human beings who can fulfill their potential and find their dream, who may, at last, be fully human.

To contact us, write to Chicago Women's Liberation Rock Band, P.O. Box 1574, Evanston, Ill. 62204.

## WOMEN'S RIGHTS COMMITTEE OF THE HYDE PARK- KENWOOD COMMUNITY CONFERENCE

The Women's Rights Committee has been in existence for 2½ years and has been involved in a variety of community oriented education and action projects. In its first effort, the group sponsored a forum on women on Valentine's Day, 1970, which drew 200 women.

For nearly two years the committee worked to establish a community child care center. On May 3, 1971, the Sojourner Truth Child Care Center opened at 4945 S. Dorchester, with Suzanne Happel as director. The center now has 65 children, ages 3-6 on a full time ½ day, or after school basis. The center is open from 7-7, 5 days per week. It is self supporting, parent controlled, low cost (\$16 per week for full time care) and provides a non-sexist environment.

This fall the committee and Loop College offered an adult education course on "Current Issues in Women's Rights: A Community Approach." Approximately 40 women participated in the course and approximately 25 have decided to join the Women's Rights Committee. The group is now working in 3 new sub-committees: a job referral service group, a group concerned with women's health care and issues, and a group concerned with children and sex roles. The entire committee will be involved with political action, community education, and will sponsor another course with Loop College in April.

Susan Schwerin, Chairwoman, 5141 S. Kimbark, Chicago--288-2353.

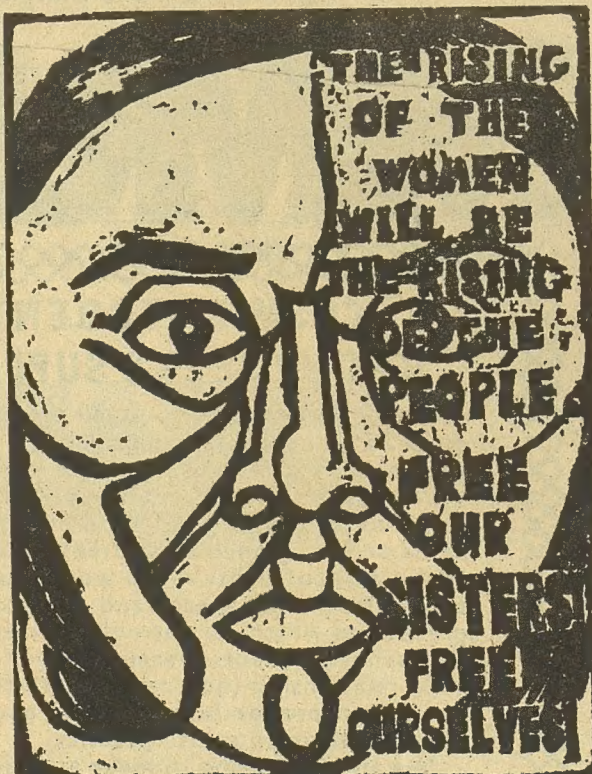
## THE SPOKESWOMAN

Straight coverage of women's news has been almost non-existent. Now The Spokeswoman has become recognized as the national vehicle to make active women visible and to provide a public platform for women's programs. Each month the newsletter describes what women all over the country are doing to meet our own needs and to open opportunities formerly denied us. The Spokeswoman is a source of news and more. In its year of publication, women have turned to its pages to learn how women are tapping existing resources for our own projects and are fighting the battle against discrimination.

Included each month in The Spokeswoman are the latest legislative and legal developments in such areas as equal employment, childcare, abortion, welfare; organizational and programmatic developments in the women's movement across the country, a bibliography of the latest publications by, for and about women; news of conferences and reports of established women's groups.

Where did The Spokeswoman come from? It was started by Susan Davis at Urban Research Corporation in June 1970. Its coverage is based on URC's Newsbank of materials from more than 800 newspapers and publications. On July 1, 1971, URC agreed to sell the newsletter to Ms. Davis on generous terms so that it could be an independent publication supporting and being supported by the women's movement. The Spokeswoman's Advisory Board includes five active feminists in the fields of journalism, equal opportunity, economics, education and law: Gloria Steinem, Aileen Hernandez, Mary Houghton, Bernice Sandler and Flo Kennedy. Several months ago Miriam Desmond joined The Spokeswoman as a half-time staffer.

Contact The Spokeswoman, 5464 S. Shore Dr., Chicago, Ill. 60615. 312-667-3745.



## SELF-HELP CLINICS

Women who attended the NOW national conference in Los Angeles last September were exposed to a California first--the concept of self-help clinics. Last month, two representatives from Self-Help Clinic No. 1 stopped in Chicago while on a nationwide lecture circuit. Carol Downer and Lorraine Rothman showed groups of willing and enthusiastic Chicago women how to go about examining themselves internally--with the aid of specula.

Regular examination of the cervix can pinpoint any change early enough to prevent fatalities from cervical or uterine cancers. While do-it-yourself breast examinations are common today, at-home pap smears are a good possibility for tomorrow. When laboratories are prepared to read self-obtained smears, the cost of basic gynecological maintenance will be substantially cut for all women. At this point, the clinics are not designed to replace regular, yearly examination by a doctor, but to supplement such visits.

The idea of the self-help clinic--that several women meet regularly and examine themselves and each other for cervical damage--has met with overwhelming approval across the country. Ms. Downer and Ms. Rothman set up 15 such clinics in upstate New York alone this month. Both Chicago NOW and the Abortion Counseling Service are willing to meet the needs of Chicago women and help interested groups and individuals establish clinics of their own.

Contact: Madeline Schwenk, 6933 S. Bennett, Chicago, Ill. 60649. 288-2888.

## ILLINOIS WOMEN'S ABORTION COALITION

The Illinois Women's Abortion Coalition is a statewide affiliate of the Women's National Abortion Action Coalition which was formed at a national conference of over 1000 women in NYC last July. Women at that conference united in a campaign to repeal all anti-abortion laws, all restrictive contraceptive laws, and end forced sterilization. WONAAC was based on a program of legislative, judicial and mass action activities and seeks to unite all women fighting for these demands.

The Illinois Women's Abortion Coalition has already united many forces in the women's and abortion movement behind this nationally coordinated campaign. All women are welcome in IWAC, black, Latina, Native-American and Asian, gay, student, trade union, military and women from political organizations and communities.

It's activities include:

Shirley Wheeler Defense-- Shirley Wheeler had an abortion in Florida. The authorities discovered her "crime" and arrested, tried and convicted her of manslaughter. IWAC is building support for her case which will be appealed.

Legislative-legal Research and Action-- IWAC has produced an eight state compilation of the Midwest laws on abortion, contraception and sterilization. It is following developments on the Illinois and other class action suits and coordinates information with WONAAC.

Education--IWAC provides speakers and films on the various aspects of abortion and maintains a collection of written material on the topic. It sponsors activities like the November Abortion week which initiated activities throughout Illinois focusing on the need for Repeal.

Women's Commission on Abortion-- WONAAC has established a women's commission on abortion to investigate the situation nationally regarding abortion. IWAC is taking testimony from doctors, lawyers, counselors, social workers and women from all walks of life who have been affected by the restrictive laws, will hold local hearings on the results and will forward this material to the national commission.

MARCH on Washington--IWAC helped to build support for the November 20 demonstration in Washington D.C.

For further information: 343 S. Dearborn Ave. room 305, Chicago, Illinois 60604. 922-0745.

## PRIDE AND PREJUDICE BOOKSTORE

"Pride and Prejudice" is a feminist bookstore with new and used books by and about women as well as other sorts of used books. It is open Tuesday through Friday, 11 a.m. to 7:30 p.m., and Saturday from noon until 9 p.m. The phone number for the store, for the people living in the collective, and for all the services is 477-4373.

Many activities other than selling books go on at "Pride and Prejudice." Kathleen Thompson, who runs the bookstore, also publishes from there "The Source" a Chicago directory of women's liberation services. It is available for 75 cents a copy at the bookstore, at the Chicago Women's Liberation Union, & at various other bookstores in town.

There is a free pregnancy testing service at Pride & Prejudice. Women may bring in specimens from the first urination in the morning in a clean jar, refrigerated after collection until they come in, Tuesday through Saturday during the hours the store is open. There is also a free VD testing service for both gonorrhea and syphilis, with hours by appointment on Monday evening. For information about these services contact Lucina Kathmann. She also teaches a free modern dancing class Monday nights from 7 to 8:15 at St. Peter's Episcopal Church on Belmont west of Broadway, which is open to any interested woman.

Several rap groups meet at Pride and Prejudice. There is a men's rap group which meets Monday nights. For information about this group, ask for Howell, Kidd, or Jim. For information on women's rap groups forming, ask for Kathryn Thomas.

There is silkscreening equipment too. We are able to make posters, etc. very cheaply. For graphics work, contact Martha Crawford.





DON'T DRINK NO NAPA 9 WINE

The United Farm Workers is a union which fights nationwide for the basic needs of our sisters, brothers and their families working on grape, lettuce, pea and most other farms.

The Farm Workers have the lowest paying jobs with very bad living conditions and few benefits and their struggle is very hard.

The UFW has taken on the big Capitalist Pig Growers and they are fighting back. Recently Sister Nan Freeman of the UFW was on a picket line at the Talisman Sugar Refinery, in Belle Glade, Florida. Nan and the rest of the Farm Workers at the Refinery were demanding that the company recognize the UFW as their bargaining agent. Nan was killed when she was run down and crushed when a scab driver refused to stop for the picket line.

In California, a plot to murder Caesar Chavez, head of the UFW, was uncovered. A number of growers were going to hire a killer, but the story got out. One of the growers split the country.

David Hernandez and Ernie Powell were beaten while picketing the Mondavi Wine Growers Company.

This is just a sample of the violence they are fighting so that they don't starve to death or die from lack of shelter and medical care.

The UFW are boycotting 9 Napa valley wine companies. The Napa 9 are:

Berringer Bros. , F. Korkel & Sons, Louis M. Martini, Kornell Champagne, Charles Krug, Went Brothers, Samuele Sabastiani, Weibel Inc. Mondavi Winery.

Don't buy wines with these names on the label and don't shop at Walgreen's. Walgreen's refuses to stop selling these wines. Anyone interested may contact UFW people at Peoples Church, 834 W. Armitage, 525-6050, or 1300 S. Wabash, 939-5121.

VIVA LA HUELGA! LONG LIVE THE STRIKE!

CHINA DAY

The US-China Peoples Friendship Association in Chicago is holding a CHINA DAY Saturday, March 4 at Northeastern University, 5500 N. St. Louis. The purpose of the organization is to educate the American people about Revolutionary China, and to bring both the peoples of the US and China closer together in friendship. The program March 4th will be as follows:

10 a.m.--Short welcome and introduction by members of the USCPFA

10:30 a.m.--WORKSHOPS on the following topics:

Status and Role of Women in China--Ann Thompkins (teacher at Peking University from 1965-1969)

History of US-China Relationships--Sue Warren (chairwoman of the US-China friendship Association in New York, frequent visitor to China)

Health Care and Acupuncture in China--Rudy Schneider (student at Circle C. just returned from a trip to China)

Workers, Peasants and PLA--Spring Wang (Ann Arbor, has been to China)

Education in China Today--Mike Fonte (member of the Concerned Asian Scholars)

12 noon--LUNCH will be provided for by the association

1 p.m.--Ping pong games, character writing, and other fun things

2 p.m.--WORKSHOPS

4 p.m. -FEATURE FILM--Red Flag Canal (most recent film out of China, demonstrates the revolutionary spirit of the people)

6 p.m.--Chinese Banquet (provided for by the association)

8 p.m.--The Importance of Revolutionary China for the US--Ann Thompkins

In addition to the above mentioned activities there will be films shown continuously, among others--Red Detachment of Women, documentaries, slide shows, etc. Also there will be a foto exhibition and literature from China.

DAY CARE will be provided for.

Tickets can be had in advance or at the door (donations 2 dollars).



COMMUNITY

SHOW BIZ REPORT

Chicago's own Wilderness Road still has a long, hard road to travel on the way to cosmic stardom.

Whereas their record, released last month on Columbia, has been racking up a fair amount of sales, in the hipper record stores in the area, they have had a hard time getting airplay in the city.

WBBM-FM, 'the city's highest rated FM rocker,' has been giving the record more than passing airplay; however WBBM is owned by CBS, the very same super-corporation which owns Columbia Records. WGLD has also been playing the record, although they have started to taper off.

The real disappointment to Road fans is with WDAI radio, ABC's progressive rock station. Recently, DAI eliminated use of its turntables in favor of mammoth reels of tape produced by ABC-FM in New York. These tapes drastically limit the disc jockey's repertoire of music; New York has decided against adding any cuts from the Road album, so WDAI is prevented from playing any music from their local superstars.

Nationally, the Wilderness Road record is receiving a healthy amount of airplay in Denver, Oklahoma City, Omaha, Kalama-zoo and Tucson.

Columbia Records is notorious for not giving new groups the necessary amount of promotional backing needed to make it big. It would be a drag if they hold back on the Road. In another interesting record business happening, Abbie Hoffman, Gilbert (Furry Freak Bros.) Shelton and Lower East Side poet John Giorno have all signed on a new label, 'Big Toe Records.' I'm not sure whether that's good or bad, but it is something different for the record biz. Shit, who knows, Abbie could become another Bill Cosby.

-- Mike Gold

COSMIC STUDENT'S GROUP SEEKS SUPPORT

The area C Interschool Council represents 25 Chicago public high schools in the northern part of the city. We have direct access to the staff and facilities of the Board of Education. The hundred students on the Council are currently working on a bill of rights which would guarantee freedom of speech and due process procedures which are currently denied to high school students. Because of our close relationship (non-carnal) with the Bd. of Ed., our proposals stand a very good chance of being put into practice.

We are attempting to make students aware that this organization exists to serve their needs. If you are a student and are having hassles or just want information, contact the Interschool Council members at your school. If you can't find them, contact the Interschool Council, care of the Seed.

Destroy bureaucratic power! Students, seize your time!

-- Billy Spaco

HOWARD HUGHES

THE REAL STORY

Bullsh itb ullsh itb ull shib ulls hit b- ullshit bu lishi tbu lish it bullshibul lishi tb ull shibul lls hi tbullshi tbu lls hitbu lls hit b ull. Bullshibulshit bulls hi tbu lish itbull, shib ullshibul lish itb. Ullsh itb ullshibul ull shi tbb ullsh itbuls hitbul lshi, "Bullshit". Bullshibul lish itbu lls hitbul lsh it, bu lish - it, Gul lshibul shib ullshi tbu lish it, bullshibul shib ullshibul lsh it. Bu lls hi t, bu lshibul shibull shi t bullsh itbull shibulls. Shit.

THE PROCESS

The Process, Church of the Final Judgement, at 602 W. Deming Place, has an exciting range of activities to help people to help themselves and to help others more. Monday thru Thursday evenings there are visits to hospitals, halfway houses and mental hospitals to entertain and bring friendship to the patients and residents. Monday thru Sat. at 3 p.m. food handouts go to Madison Street and distribute food to the down and outs. Volunteers are welcome to participate in all these projects. The process also runs a free clothing store (11:30 a.m.-11 p.m. Mon thru Sat) and a free kitchen (2-5 p.m. Monday thru Sat.) Toys are needed for distribution to hospitalized and underprivileged children. The Process Coffee House is open Monday thru Thursday 1 p.m. to 11 p.m. and Fri and Sat. 1 p.m. to 1 a.m. And to learn more about the teachings and beliefs of the process come to any of the following activities:

First Progress--Tuesday and Thursday, 7 p.m.-8:30 p.m.

Chant Session--Tuesday 10-11 p.m.

Telepathy developing circle--Friday 7 p.m.-8:30 p.m.

Open Meeting--Fri & Sat. 9 p.m.-10 p.m.

Midnight Meditation--Fri & Sat at midnight

Sabbath Assembly--Sat at 7 p.m.

If you are interested, stop in at 602 W. Deming Place or call 477-3933.



DON'T BUY PORTUGUESE STUFF

Recently President Nixon visited Portuguese Prime Minister Caetano at the Azores base in the Atlantic Ocean where a pact was drawn up which would give Portugal \$436. million. Portugal needs this money in order to prosecute its colonial wars in Africa against the people of Angola, Mozambique, and Guine-Bissau. It costs Portugal one million dollars a day to continue these wars and its bankrupt economy relies tremendously on help from other NATO countries.

A group of senators are trying to get this pact declared a treaty based on technical grounds. As a treaty, the U.S. government could not send money to Portugal unless it were approved by Congress.

This being an election year, Congress is listening more closely to the public. The Senate Foreign Relations Committee is conducting hearings on the Azores Pact at this time.

In order for the public to be informed as to the extent of this agreement, it is necessary for more hearings to be held. If the issue makes it to the Houses of Congress, it will be the subject of great debate.

We urge you to write to your Senators and demand the the Case Resolution be supported so that the pact will be handled as a treaty, and further, to demand that our tax money does not go to Portugal. We also urge you to boycott Portuguese products, some of which are listed below, until Portugal stops its military, social, and economic oppression in its colonies.

Support the liberation movements in their struggle against Portuguese colonialism, backed by U.S. imperialism, and work to end U.S. military and economic support of Portugal.

FRELIMO in Mozambique, MPLA in Angola, and PAIGC in Guine-Bissau are making progress not only in the military struggle against Portuguese colonialism and its Western allies, but also in the effort to build new societies, including new education and health programs. It is vital to both protest U.S. ties with Portugal, and support the people fighting for freedom in Angola, Mozambique and Guine.

DON'T BUY PORTUGUESE:

SARDINES: Umberto, Poviera, Duet, Goya, Seed, Season, Grandiasa, Empress.

OLIVE OIL: Andorinha, Marie Elizabeth.

OLIVES: Marie Elizabeth.

TOMATO PASTE: Foodtown Brand, Goya, Progresso

ANCHOVIES: Gift of the Sea, Season, King Oscar, Vita.

FILET OF MACKEREL: Roedel.

WINES: Mateuse, Lancers, Astor Home, Isabel Rose, De Silva, Cavalinho, Tavor, Caseleiro, Madeira, Cockburn Port.

WOB HALL NEWS

The IWW Hall has been having landlord troubles; threats to disregard our lease (and throw us out), random eviction notices, strange inspectors showing up to case the place. With hints like those, we've been getting ready for a long and drawn out battle to stay at 2440 N. Lincoln.

Many community groups and individuals have offered to help us fight eviction. They've told us that they feel close to the hall, both as a valuable resource and a sympathetic place to hold community events. Everybody was determined to keep the hall available for community use.

We're grateful for the encouragement and support. It makes us feel that there's a genuine community beginning to stir in our neighborhood.

To all our friends --and our enemies too--we are glad to announce that our immediate eviction crisis is over. Our lawyers have told us that the landlord is legally prevented from trying to throw us out for at least three months. In that time we hope to have him admit that he has to honor our three year lease, and there are good indications that he will do so.

For several months at least, the need for picketing,...squatting, etc. is over. Meanwhile we are resuming regular hall scheduling. Benefits, meetings and other events will go on as they have in the past.

With lease hassles pushed out of the way, we've returned to the routine problems of running the hall. This is probably as good a place as any to make them public.

Cash facts: Every month we pay: \$250 rent, \$55 electricity, \$40 phone, \$10 scavenger, \$30 paper, soap, light bulbs, etc. Varies , but high--breakage, replacement.

Soon we expect to add a janitor fee. Cleaning up is too big and dirty a job (ever washed a floor that size?) to depend on volunteer labor. (Although no volunteers will be turned down.)

Income from donations for using the hall average \$220/mo.

We've talked, both among ourselves and with neighbors, about "community involvement" in the hall. No one has been able to say clearly what that means. On the one hand, it's the union hall of the IWW, made available to community groups on open nights. On the other, its an important resource used by many people, and the local IWW shouldn't be stuck with all the financial responsibilities and other headaches.

One concrete idea that's come up is to start a "Hall Fund." It will be collected thru benefits and other donations and used to cover emergency expenses. (We need to repair johns, front doors, windows, et. ) The exact structure of the Hall Fund isn't worked out yet, but disbursements will probably be made at a monthly meeting of those who have contributed to or worked on the fund.

The first benefit for the benefit of the hall will be on March 18th. Come one and all. We still have our hall and we intend to use it.



NEWS

SIREN

Siren is a newsletter of libertarian/anarcho-feminism. Subscriptions are \$2 per year, but we mail sample copies to any one who requests one. All we ask are stamps or loose change. Mail to Siren c/o Seed, 950 W. Wrightwood, Chicago 60614.

TO THE SEED READERSHIP

Recently the Seed published a statement concerning Otto's Beer House and Garden Club. The article was placed in a section of the paper reserved for "Pig Places to Avoid." It advised Seed reader not to patronize Otto's, alleging that the owner was a local real estate speculator. That information is totally untrue.

The owners of Otto's rent premises from the person mentioned in that article--just like many other working folks in Lincoln Park do. The individual mentioned shares in none of the income (small, believe us) from our pub. These facts have been verified by concerned community people who were kind enough to personally confront us on these questions. We are not land speculators but working people stop by and ask for us.) We live in the community and work at the tavern business. We are only trying to maintain a good vibe place for folks to meet, have good food, drinks and teas at reasonable prices without hassles.

We found out, from friends, how the mistaken charges started out but we are not into holding bad feelings for the folks who put us down, or the Seed staff...we only wish that someone would have checked with us or visited our place before printing an article calling us "pigs." (Aside from income we may lose from people being down on us, its the simple fact that we felt shitty--wouldn't you?)

We thank the Seed for agreeing to print this reply and we accept the apologies of anyone who wishes to do so--but apologies would mean less than a promise to check out where community business people are at before getting on their cases in the future.

SAM STILLETELLO  
MIKE SCOLEY  
doing business as  
OTTO'S BEER HOUSE  
AND GARDEN CLUB

(The Seed wishes to apologize for the incorrect information printed in the article mentioned above--we thought that the source we got it from had checked it out thoroughly. The facts stated above are true, and the people who run Otto's are not pigs. We'll try to be much more careful in the future.)

THE ONLY SOLUTION IS.....

Solution to Puzzle in 8\*2 (Page 10)

A	N	D	R	O	M	E	D	A		H	I	Y	A	K	I	D	S
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C	A	S	B	A	H		A	P	P	L	E	P	I	E		S	I
	D			L	E	G		R	A		A			M	V		E
N	A	D	A			R	A	V	I	N	G		H	A		S	N
A		A				M	A	D	N			U	L	S	T	E	R
R	C			C	R	A	B	N	E		B	U	L	A		H	E
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# A Visit to Cuba or: why

The story is told that in Havana, Cuba on December 31, 1958 all the streets were lined with parking meters. Which was very strange, because there was no city law or regulation calling for them. There was nothing official about them. It seems that the Mafia, in a factory in Miami, mass produced these meters, and unilaterally decided to install them to exact tribute from the populace. And the fury that was felt for this was something to behold.

But it wasn't just the parking meters that exacted the tribute. It was the sugar cane fields and the mills it was the factories, it was the newspapers, the radio stations, the banks, the stores, and just about everything else you could name. Conrad Hilton came and built the huge Havana Hilton hotel in 1957 for the tourists to come and enjoy and he built it with worker's pension funds from his other hotels flung around the world. All of Havana, in fact, was for the rich American tourists to come and enjoy--it's lavish night-clubs, gambling casinos and especially it's whorehouses.

And the Cubans--well, they had to make do as best they could--and some of them couldn't. The hill-sides in the rural areas were filled with hundreds upon hundreds of little white crosses marking the graves of small Cuban children who died from malnutrition, lack of medical care, various diseases. The North Americans brought with them many of their pleasant customs--such as segregation. Even the dictator Batista, who loyally served his North American masters couldn't go to certain country clubs in his own country because he was of mixed blood. And near Guantanamo Naval base, the Cubans deserted their homes for the weekend everytime the Marines were given passes--for the drunken Marines would rape or torment anyone who got in their way, unquestioned.

Strangely enough, there were some who claimed that this state of affairs was not necessarily eternal nor the will of God; some who even said, more & more insistently that "this too shall pass away."

A small band of Cubans (and a few foreigners, it was rumored, including one born in Argentina) even took up arms against the established order, landed on the shore in a small boat called the Gramma and fought their way to the mountains. When they



reached a point of safety, their leader looked around and saw that there were about a dozen of his men left. "The days of the dictatorship are numbered!" he raved. Sheer madness--a small band against Batista's awesome military and police forces, with American support and aid backing them up.

But lo, it came to pass that as the old year ended in December 1958, the dictator himself could see that these words were the truth--and he left for friendlier parts. Triumphant with the new year the new order was to enter the cities. And in the city of Havana, Cuba on January 1st 1959, the people rose in a general strike to prevent a military junta from taking away their victory--and indeed it was a revolution as Lenin had spoke of it--"a festival of the oppressed." For everywhere in the streets of Havana, wherever the people rose, there was one thing visible on the ground, The shattered fragments of the parking meters.

And the moral of our very abbreviated story is

plain and clear and simple as the light of day--  
Bob Dylan was wrong--dead wrong. Follow leaders;  
tear down the parking meters!

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Thirteen years later--December 31st, 1971, And here I was, on a Cubana airlines plane, flying from Mexico City to the city of Havana, Cuba to see just what it was that had been erected on the edifice of those shattered symbols of authority. It would be a trip that enabled me to stay in what used to be Mr. Hilton's hotel and celebrate the New Year in what had once been the Mafia's very own private night club. I would see the Moncada garrison, visit every kind of school from nurseries and day-care centers to universities, go to factories, sugar mills, the opening of the National Baseball tournament, a rodeo, a psychiatric hospital and too many other things to list here. The journey involved an afternoon cutting sugar cane, and other afternoons on the beach building sandcastles, meeting the North Vietnamese, the South Vietnamese, and the North Koreans. Going into a Cuban bookstore, visiting some newspapers and...oh yes, I think I even made some friends.

I went to Cuba with a group of 22 other representatives of the "underground" and movement press from all over the country, including some radio stations, research groups and a film making collective. Most of us spent the whole month of January in Cuba, traveling around, from Havana to Oriente to Camaguey province and then back again. And at the conclusion, some of us were flung all the way across the ocean to Madrid only to transverse it once more back to New York.

\*\*\*

And when I got back, I was asked "how was Cuba?" My mouth opened and closed but no sounds came out.

Because it takes awhile to get it together.

Because it's different. Totally different. It's freer  
that way →

# Mexican guerrilla leader killed

(NOTE: Just as we went to press, we received this article from Elizabeth Martinez of El Grito, an excellent paper published in New Mexico. There has been almost a total blackout in the United States on guerrilla activity in Mexico--just like there is on most truthful news about Latin America.)

Genaro Vazquez Rojas, the strongest of the guerrilla leaders in Mexico, was killed by government forces at dawn on February 2nd while driving on the highway between Mexico City and Morelia.

Since 1969, Vazquez Rojas had been carrying out rural guerrilla actions in the state of Guerrero. He was commander in chief of an organization called the Asociacion Civica Nacional Revolucionaria (National Revolutionary Civic Assoc.), known among the people simply as the guerrilleros Vazquez Rojas. He had tremendous support from the campesinos and the government was unable to crush him despite many efforts. In 1971, half of the Mexican Army was sent out to destroy his forces but they failed.

According to information received from Prensa Latina, Vazquez Rojas was killed on Feb. 2 in an armed clash with the national highway police near the city of Morelia. His body was secretly flown on a military airplane from Morelia to an air base outside Mexico City. That same plane brought two persons who were in the car with him and who were not identified. They were taken to the hospital, in serious condition.

The government has given another version of his death. It says that he died from injuries caused by a car accident. Two autopsies were performed on his body, the second one by military doctors. They say that there were no bullet wounds in his body, and this is being used to support the official account of his death. But the people do not believe this story.

In the last few years and especially in the last few months, guerrilla struggle has increased tremendously in many parts of Mexico. It was in October 1968 that government forces shot down 1,000 students workers, old men, women and children at Tlatelolco in Mexico City. Many people then decided that it was impossible to bring about any real change except by underground actions and armed struggle. They also decided it was necessary to increase action by both campesinos and workers--not only students. Some people went into the countryside while others carried out actions in the cities, such as assaults on banks



and other commercial institutions. Last year, urban guerrilla warfare increased. Many banks had to be protected by soldiers and police.

Genaro Vazquez Rojas was a school teacher, 38 years old. The son of a campesino leader, he was born in a village of Guerrero and went to study in Mexico City. While in the city, he never lost contact with his people and their problems. In the late 1950's he left his career as a teacher to begin living and fighting full-time with the campesinos. He worked in the tomato fields, and with several campesino organizations.

Guerrero has a long tradition of struggle. The campesinos there suffer from many forms of exploitation; one of their main problems is the low prices paid to them for their crops by the bosses--who represent U.S. companies. Because of his successful or-

ganizing activity among the campesinos, the local government forces had Vazquez Rojas arrested in 1966 and he was sentenced to life imprisonment. His lawyers were threatened with death. There were plans to kill him inside the prison, but thanks to the support of the people he was always warned in advance and stayed alive.

In April, 1968, he was freed by a commando attack on the prison carried out by the Asociacion Civica Nacional. From that time on, the government fought his forces and tried to kill him. In an interview published in Por Que? magazine of Mexico last July, Vazquez Rojas explained the goals of the Asociacion. They are: overthrow of the government of big land-holders and big capitalist companies; creation of a popular government of campesinos, workers, students, progressive intellectuals and working people in general; full economic and political independence; establishing a just society that will benefit the working peoples who form the majority of the Mexican population. The Asociacion also seeks solidarity with other peoples in other countries who are fighting U.S. imperialism.

Guerrilla struggle has not been limited to Guerrero. There are groups carrying out armed actions in Nuevo Leon, Chihuahua, Vera Cruz, Aguas Calientes, Yucatan and recently in the state of Chiapas. At the moment, the guerrilla struggles in the countryside and in the cities have just begun to connect with each other.

About 10 days before Vazquez Rojas was killed, his wife was kidnapped and imprisoned. This left their 6 children in the care of elderly relatives. His wife was released recently. After Genaro was killed, hundreds of people came to her to express their sorrow. She has said: "La herencia que nos deja mi esposo es el recuerdo de un padre que se despojo de todos sus intereses personales para luchar por los pobres."--"The heritage left by my father is the memory of a father who put aside all his personal interests in order to struggle for the poor people."

The government has killed the man but it cannot kill the new, Mexican revolution. Vazquez Rojas vive!



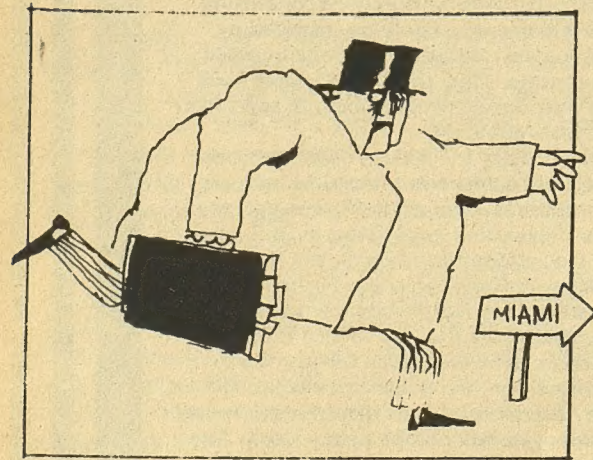
# Bob Dylan was wrong

and happier and it's going to take quite a few articles to tell.

There are three things I want to do:  
I want to explain what I learned.  
I want to describe what I saw.  
And I want to convey what I felt.

Pardon me if I'm gushing over—I don't do it often, but it was the highest, most meaningful experience that I've ever had—and if you don't get that out of what you read here—then everything else on these pages would be a lie.

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Next issue, I'm going to be concise and coherent and topical and chronological. But this time, just some impressions to start us in.

The one thing that is the most absolutely mind-blowing about Cuba is that you can go out any hour of the darkest night in any of the three big cities we visited (Havana, Santiago de Cuba, Camaguey) and walk down the darkest, most deserted street you can find. And when you come up behind the only other person on that street, she or he doesn't turn around, doesn't look over their shoulder, doesn't shiver in fear or reach their hand to hold their purse or wallet.

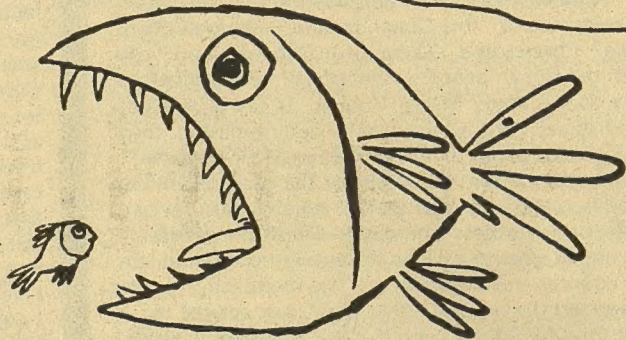
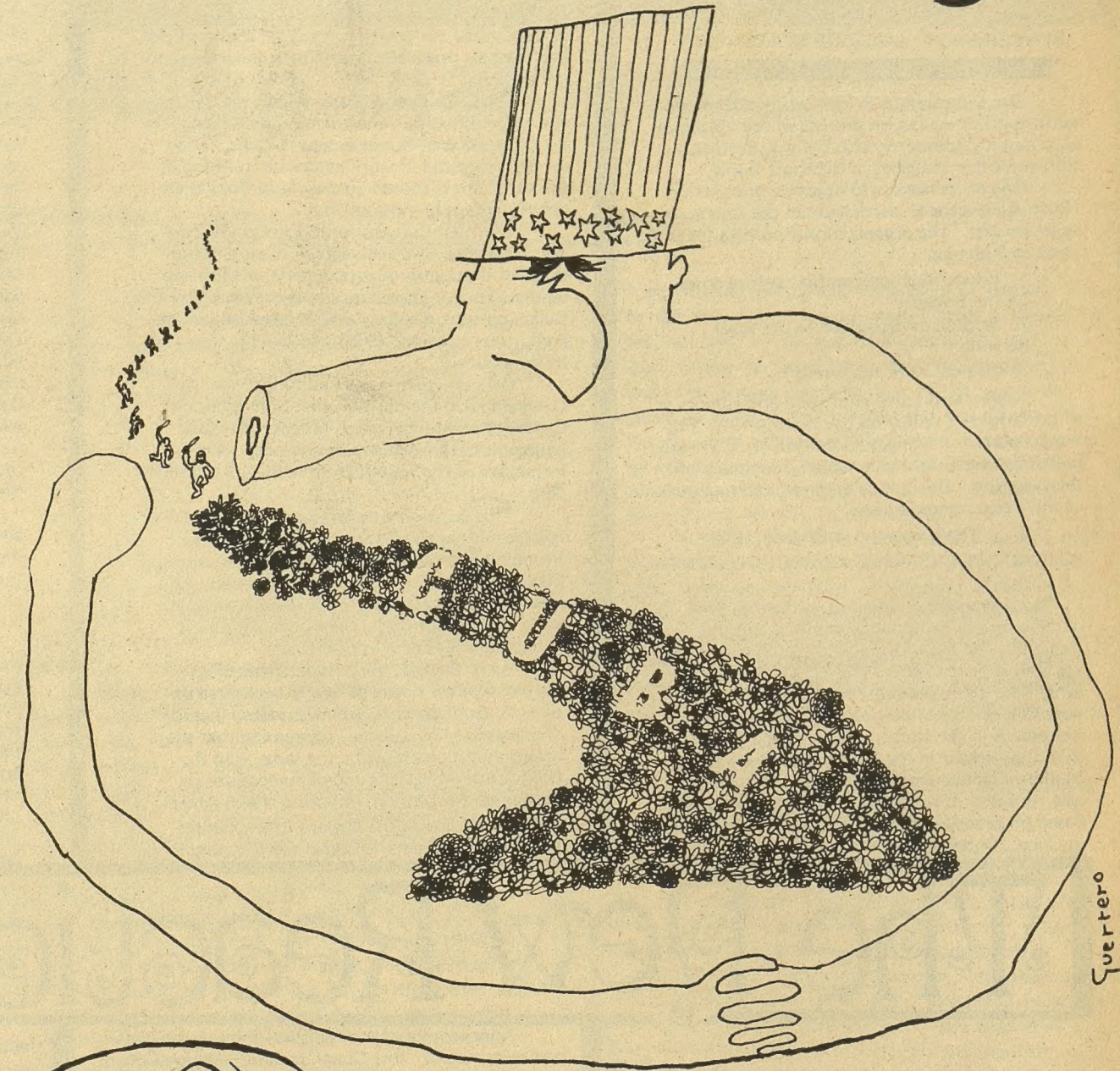
It took quite a long time to grasp and even longer to fully comprehend—but there is no fear in the streets of Cuba. Everyone says hello in the friendliest manner. No one is shabbily dressed. Where were the skid rows and the beggars in the streets? Where were the winos? No one asked me for "spare change."

And then it sinks in. Nobody is unemployed, desperately looking for jobs that don't exist. In fact, there is a labor shortage. Nobody is deep in debt, because everybody can afford what they need. Nobody is out on the street without a place to go, hanging out on streetcorners bored out of their minds. Nobody has a grumbling in their stomach like the one I have here in mine as I sat here writing this. Nobody is walking around with an unexplained pain, unexamined cyst or unexpurgated gall stone because they can afford to see a doctor or miss work or go to a hospital. Nobody worries about getting good enough clothes and shoes to be able to send their kids to school. Because in Cuba, all medical care and all education is absolutely free—with no strings attached. So is admission to sporting events. So are the childcare centers. Rent is fixed at a maximum of 10% of your income—and some people's places are rent-free. In areas where housing was delapidated or is becoming so, old shacks were torn down and really attractive new apartments erected. We visited one such housing development in which the apartments were provided to the people with all necessary furnishings and utensils thrown in gratis.

So what do you have to be afraid of on the streets? Nobody wants to rob you. What for?

If the revolution had changed nothing else, it would have justified itself only by this transformation alone.

The whole time I was in Cuba, I saw exactly two cops. One was directing traffic at a crowded rodeo. My encounter with the second one is worth a story in itself.



In the city of Camaguey, we were staying in a hotel on one of the main streets. One afternoon, three of us stood in the doorway watching people pass by. But the people soon began to stop and watch us, shaggy-haired, bearded North Americans—obviously foreign visitors. A small crowd rapidly gathered around us to ask us who we were, how we liked Cuba, how was Angela Davis? etc. The crowd soon spilled out into the street. When what to my wandering eye should appear but a flashing blue light coming down the street. And sure enough, it was a cop, cruising down the street in his car. And sure enough he stopped right where we were. "Oh, oh," I thought—or something to that effect. And then I looked again at the crowd—not one of them had turned around to figure out what was happening with the cop. They really didn't notice or care. At all. And the cop swung out of his car, closed the door, and walked around the crowd as though it were merely an obstacle, and without a single look in our question or question to anyone, went on his way. When was the last time 70 people gathered around you on a busy Chicago street and a cop didn't tell you to all move on?

Here's another thing that you just won't believe. Nowhere on the street, anywhere would you see hardly a single scrap of paper, no broken glass, abandoned bottles or cans, no garbage littered around. Most of the streets in Cuban towns looked at least as clean as most tables I've eaten off of. There's an organization on every block called the Committee for Defense of the Revolution

(CDR) that's responsible—among other things—for cleaning that block—and they seem to take that duty super-seriously.

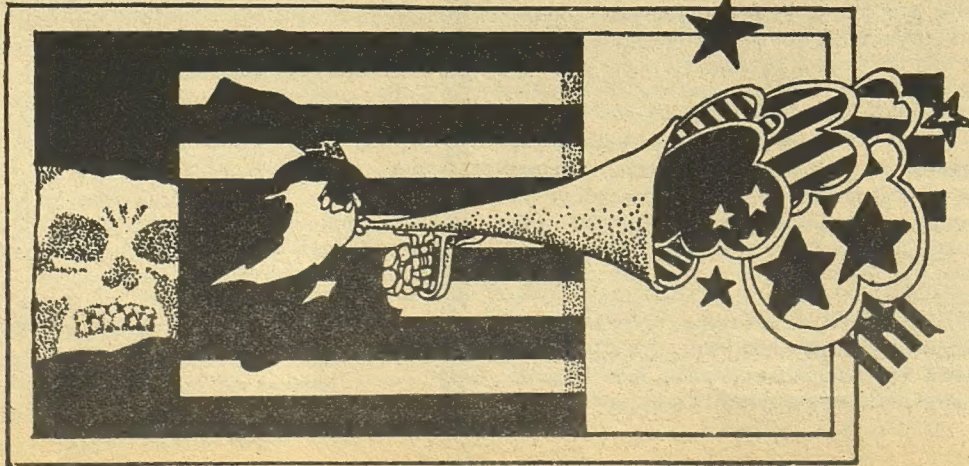
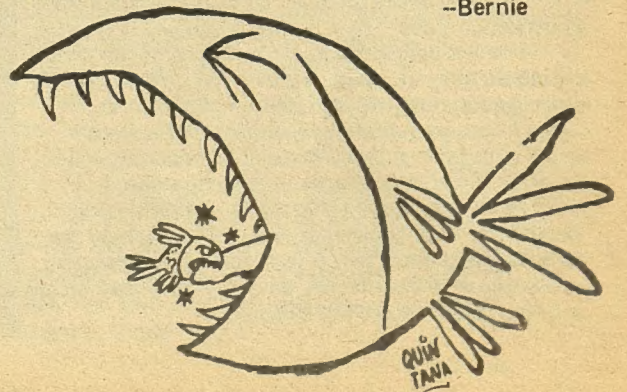
And always, whenever we ran into any young people still in school and asked them "what do you want to do?" "what will you work at?" the answer was always the same—earnestly and with obvious conviction they would respond: "I will go wherever the revolution needs me."

It was really good, for once, to hear something encouraging, rather than depressing from new people that were asked "how are you?" People in Cuba are optimistic about their future. There is no point in romanticizing Cuba—and there is no need to. The concrete things that they have achieved there are dramatic enough. The main thing is that today Cuba is of, by and for Cubans—the resources, labor and energy of the country are used for the benefit of the people—to build what is needed rather than what some rich greedy capitalist wants.

One beautiful thing about Cuba is that there aren't billboards and flashing neon signs advertising 8 different brands of toothpaste and 10 kinds of razor blades. Beer bottles are —beer bottles, no label.

Not to say that there aren't occasional billboards. But usually they say things like "Venceremos" (we will win) or Como En Vietnam ("Like in Vietnam"—in other words, emulate Vietnam.) The first evening that we were in Havana, I looked out from my hotel window to the surrounding city. Out in the night was only one bit of neon—and rather than flashing it was steady. All it was was a big red star.

—Bernie





# VENCEREMOS BRIGADE STATEMENT

## VENCEREMOS BRIGADE STATEMENT

The Venceremos Brigade is an anti-imperialist political education project whose objective is to develop solidarity with the Cuban Revolution and other struggles in the third world.

One of its tasks is to organize brigades of North Americans to participate in the Cuban sugar harvest. The organizational process takes place in 3 phases:

1. Educational preparation before going on the Brigade.
2. Brigade participation in the sugar harvest.
3. Political work upon return.

There exists some confusion and rumors as to the Brigade's policy on gay recruitment. For the purpose of making our position clear, we are printing the official National Brigade policy on this question. This policy applies to all regionals of the Venceremos Brigade.

### The Venceremos Brigade (BV) BRIGADE POLICY ON GAY RECRUITMENT

Through many discussions in the past few months by the National Committee and the Regionals, we have formulated a policy concerning recruitment to the BV of Gay North Americans. The BV is not pretending to analyze the potential or the validity of the gay liberation movement in the states. (the potential or validity of any sector in the U.S. will be determined by their practice within the context of the struggle carried out inside the U.S.) Our policy is based on practical considerations of the brigade in Cuba: Cuba's position toward homosexuality,

the Political Objectives of the BV, our purpose in Cuba, thus our position toward Cuban policies, and the past practice of gay North Americans on the brigade.

The Cuban people, as a whole, do not accept homosexuality. There is no material base for the oppression of homosexuals in Cuba. They are not repressed in work camps or anything of the sort. But it should be clear that Cuba does not encourage homosexuality.

The First Congress on Education & Culture, a congress of three years of work and hundreds of thousands of participants, published a report of major importance in the creation of a Cuban culture, a culture which has been penetrated, suppressed and deformed by U.S. imperialist domination.

Concerning homosexuality in Cuba, this Congress took the position that homosexuality is a social pathology which reflects left-over bourgeois decadence and has no place in the formation of the New Man which Cuba is building.

This position was formulated by the Cuban people for the Cuban people. It was not formulated for the U.S., or any other country. Cuba is for Cubans, and while progressive and revolutionary people of other countries are always welcome in Cuba, the Cuban Culture is not created for them in particular.

As to the BV, the past activities of gay North Americans have generally been destructive. A list of specific activities would include "reeducating the Cubans" (assuming that the situation in Cuba must be the same as in the U.S.), outright attacks and denunciations on the Cuban Revolution, imposing North American gay culture on the Cubans (for example, parading-in-drag in a Cuban town, acting in

an overtly sexual manner at parties). Also, some gay North Americans have shown a greater interest in finding out about Cuban Homosexuals than in finding out about the Cuban people, and their revolution. This kind of activity has been a flagrant insult to the Cuban culture. And it has demonstrated a lack of understanding of the position of Brigadistas in Cuba as the guests of the Cuban Revolution. One of the objectives of the BV is to show solidarity with the Cuban Revolution — to affirm the Cuban peoples' right of self-determination. While this does not mean that we deny the importance of dialogue, we are not in Cuba to carry out confrontations over our disagreements. The BV involves activity within the Cuban setting. As guests of the Cuban Revolution, we must realize that internal questions concerning Cuba's development can only be answered by the Cuban people; answers cannot be imposed from the outside. Only the Cuban people have all of the essential elements to analyze and solve their problems correctly.

The attitudes and actions described above are particularly dangerous at this time because they join a cultural imperialist offensive against the Cuban Revolution, carried out by U.S. imperialism in an attempt to discredit the Revolution and alienate North Americans from it.

There are gay North Americans who share the objectives of the BV. Our policy is not to exclude them. However, given the gay North American position, the Cuban position on Homosexuality, and the problems that have arisen from this situation, we will require of gay North Americans a clear understanding of revolutionary anti-imperialist priorities and total identification with the Political Objectives of the BV. It must be understood that going to Cuba means respecting Cuban culture.

# The New Reactionaries

(Note: I tried to write a cool analytical third-person reply to the Brigade statement, but it was such a personal affront to me, that I kept bursting at the seams. Here's what spilled out.)

I first want to point out that the above statement is a watered-down version of the original Venceremos Brigade "Gay Policy" statement which appeared in the Venceremos Brigade publication *Turquino*. It contained such gems of statements as "In general, homosexuals in Cuba have not participated in the revolutionary process," and "Homosexuals are essentially parasites in the revolution." These statements are so stupid that they embarrass me, for the simple reason that no-one even knows who these boogey-people are. What fraction of Cuban homosexuals would dare reveal their identity when the rewards for their honesty would be probable loss of job, a solid wall of hatred and ridicule, and being branded a decadent bourgeois counter-revolutionary? Maybe members of the Central Committee of VB are endowed with the gift of being able to smell one a mile away. How can one even assert with conviction that Fidel himself is not a closet queen? He certainly couldn't afford to admit it if he were. These conclusions are drawn about a group of people that have been driven into total invisibility — yet the Cuban leaders say they can see them. I say they're making things up. Anyway, the original Brigade policy statement raised such a howl of protest, that the Brigade, in true opportunist fashion, beat a hasty retreat behind the revised statement printed above. It's supposed to be more palatable, but it still makes me sick.

These people who have this kind of politics remind me of the Soviet Union fans who didn't have the principles or the courage to criticize their "model country" when the Stalinist purges began raging or when imperial Russia invaded Hungary in '56 to put down a just rebellion. Yes, I rejoiced when the Cuban revolutionaries overthrew the capitalist regime of Batista, and yes I support Cuba against U.S. Imperialist attacks. But I won't shut up as the Cuban government gets increasingly repressive against political dissidents, as the clamps come down on expressions of worker discontent, or as the government launches another wave of terror on the already persecuted gay population. Homosexuals in Cuba are an oppressed group, and I am in solidarity with them against their oppression. Supporting Cuba against U.S. imperialism does not come at the price of selling out any oppressed group within Cuba.

The VB policy statement in regard to gay people is a monstrosity of illogic and reaction. Heterosexuals existed too under the decadent bourgeois order in Cuba. There were heterosexual prostitutes, heterosexual entertainers, and heterosexual counterrevolutionaries. So are heterosexuals now considered 'a social pathology which reflects left-over bourgeois decadence?' Of course not, yet this is precisely the fallacious argument that is used against homosexuals as an excuse to exclude gay people from Cuban society and from the Venceremos Brigade.

Another example of double-think is the constant reference to "the Cuban people." Which Cuban people? Phrases like "Cuba is for Cubans" and "...to affirm the Cuban peoples' right of self-determination" surely do not apply to gay Cubans. If gay people in Cuba had even one ounce of self-determination, they could at least get an article protesting their status in Cuban society published in one of the government controlled publications. But there is no provision for gay people, or any others who disagree with the official government line, to express dissent without being labelled counter-revolutionaries. The monolith in power has decided that you're either with us or against us. I call it totalitarianism (yes, that's a very strong word) and you see who it comes down hardest on — on those oppressed and exploited people who can't even propagandize in their own behalf. The working class in the U.S. is predominantly white, and the white working class is pretty racist. But that doesn't mean we say that black people have to subordinate their struggle against racism to the "larger" struggle of the working class as a whole. We acknowledge that black people in the US are an oppressed group, and we therefore support self-determination for black people in affairs that affect their lives.

Just as the majority of the US working class is not infallible, as is demonstrated by its widespread racism, neither is the majority of Cubans infallible. If most Cubans are anti-gay, they are wrong, and I'll say it as sure as I will tell a white racist that it is wrong to exploit blacks. Why should gay Cubans subordinate their lives to a society or a government that despises them and makes them miserable? The only way justice will ever be attained is by people struggling against whatever form of injustice degrades them. If gay people here, or in Cuba, or anywhere, do not fight for their own freedom, no-one is going to give it to us as a gift. Social change doesn't work that way, which is a political lesson I would have expected the so-called radicals of the Venceremos Brigade to have learned by now. But sometimes revolutionaries turn into bureaucratic hacks, and when they get in the way of people's freedoms, they simply have to be pushed aside along with the other reactionaries. The Venceremos Brigade people show their true colors with the complaint, "Some gay North Americans have shown a greater interest in finding out about Cuban homosexuals than in finding out about the Cuban people." Some people might think that counterposing homosexuals and people in this sentence is a quirk of writing style. I think it reveals that the Brigade bureaucrats really don't consider homosexuals to be people, and that they thereby demonstrate their own lack of humanity.

The article claims that "there is no material base for the oppression of homosexuals in Cuba." Whaaa? This is the most absurd and narrow application of Marxist analysis I think I have ever encountered. The material basis for oppression is not eliminated automatically when the means of production is collectivized. (Even if this were the case, Cuba still wouldn't qualify—the means of production is not owned and controlled by all the people, but by the bureaucratic elite of the government.) Psychological oppression is an important form of material oppression, for it is a powerful

factor in people's lives and motivations. To say that gay Cubans are not materially oppressed is ridiculous when the First National Congress on Education and Culture just within the last year gave the green light for gay people to be fired from jobs, denied such rights as travel abroad, and get beaten up as some kind of freaks. But this business about "material base" is deceptive. This theory is not intended as a prediction that homosexual oppression will wither away in time, but it is a cloaked expression of the fascist hope that homosexuality will disappear under socialism. Well, I certainly hope to live in a socialist U.S. some day, but I don't plan on going straight. The question is, will Homosexuals be free in a socialist society. I for one won't settle for less.

When I was in Cuba I was openly gay, by which I mean I talked myself blue in the face, but suppressed all the nelliness that is a part of my personality here. That was my concession in order not to be murdered. I discussed Gay Liberation with Cubans as well as with fellow Brigadistas. This was not a destructive activity. If there's any destruction going on, it's the destruction of the lives of gay people in Cuba, the U.S. and generally throughout the western world. Destructive activity as far as I'm concerned is the repression of people's struggles to be free, and is the attempt of the Venceremos Brigade to keep gay people in their place and to intimidate gay revolutionaries into abandoning their solidarity with other gay people. People not settling for their rotten lots is known as a liberation movement, not destruction.

One last point about the twisted logic of this Brigade position. Consider this mind-boggler: "The attitudes and actions described above are particularly dangerous at this time because they join a cultural imperialist offensive against the Cuban Revolution and alienate North Americans from it." Yikes. The ruling class of the U.S. is opposed to Cuba out of its capitalist greed and aggression, and because Cuba, like Vietnam, threatens U.S. domination of much of the world. The gay movement is critical of Cuba, not out of anti-communism, but out of the desire for the freedom of all gay people. And that's as different as left and right. For the VB to lump together these two completely separate types of opposition, and to state that the gay movement "joins" U.S. imperialism, is about as dirty and vicious an attack from the Left of the struggles of gay people as I can imagine. Gay people including myself have gone to Cuba as revolutionaries, we have learned a lot, and respect the tremendous gains that have been accomplished there. But I do not respect that part of Cuban culture or any culture which hurts people and causes suffering. I'm fighting for a revolution in this country that will bring equality and justice and happiness to all people. And if it turns out that any group of people is sold out and turned into scapegoats, as has happened in Cuba, I hope I'll still have enough love of justice left in me to fight some more. Will they then jail me or shoot me as a counter-revolutionary?

In love and struggle  
Step May  
3rd Contingent, Venceremos Brigade  
and Second City Sissies.



# continuing dialogue...

The following articles are responses to a dialogue printed in Volume 8 no. 1 of the Seed, which was a response to a review critical of Norman Mailer's sexism in his writings.

This is my reaction, as a man, to the exchange between Henry Balser and Bernie in the last Seed.

Henry, I don't believe it's illegitimate for a man to feel or express anger towards a woman. But that's not the same as saying, as you do, as I have, that "It's not all my fault, women have fucked me over too." It really is our inability to treat women, or each other, for that matter, as human beings, that is the source of the problems between men and women.

I agree with you, Bernie, that men are in no position to decide whether we treat women as slaves. We're not close enough to our own feelings, much less to those of women, to make that decision. But my first reaction to your statement was "What? We should allow women to tell us who we are?" Now I don't think that's what you meant. Women can tell us how we relate to them, but they really can't know what makes us act that way.

We'll have to find out for ourselves just what the nature of our masculinity is. Maybe it is just a set of privileges, as you say. But if that's true, then really nothing but fear will make us change, and believing that could just be a way of evading our responsibilities. I'd prefer to think that it really is in men's interests to change, that we'd be happier without our masculinity.

It's pretty clear to me how our society operates to suppress women as a class. But how I oppress women in my everyday behavior is something that's much harder for me to come to terms with. I really won't be able to come to terms with it until I understand myself better.

The idea that women are oppressed as a class is getting to be a commonly held view. As increasing numbers of men come to accept that idea, I don't think that Bernie, Henry or I will be able to afford the luxury of thinking we're in the elite of relatively un-sexist men. We're going to realize that all men are in this thing together.

So I don't think it's a question of "evolution or revolution" for men. What we need is more patience on one hand and more urgency on the other. We need to stop being "in love with apocalypse," as writer Marge Piercy describes men. Even now I have the fantasy that this letter is somehow very significant, that it will have a great effect on the men who read it. But these words are easy to write, it's actions that count.

It's a matter really of giving up our ego-obsessions. No Henry, not everyone is on ego trips, at least not in the sense that men are. Men use their egos to hide from reality. It isn't that we can't cope with the world any other way, it's our means of avoiding suffering. And then we really are helpless and puzzled a lot of the time, because we have no way of understanding what's happened to us. We need to learn to suffer, to know that ultimately we can't deal with pain by head-tripping it into submission. Last week I did some carpentry, which I'm not very good at and I really screamed in frustration a few times when I bent nails. Hardly ever have I screamed at the much greater frustrations of dealing with people in everyday life.

Henry, I think men fear castration so much mostly because of the competitive way we use our penises. The first time I fucked, I couldn't sleep I was so anxious to get home and tell my roommate. Now I probably couldn't talk to a man at all about a woman, for fear it would come out something like, "Wow, I met this far-out woman last night. She's heavy into Women's Liberation and she's really a strong woman." I'm exaggerating, but the point is that there's more than one way to objectify someone, and in this fictional conversation, the matter of sex is subtly avoided, too confused to be dealt with. One thing's for sure, the sex couldn't have been too joyful. It's almost to risk sounding "queer" for one man to say to another "I fucked last night and it felt good." I think women would prefer some genuine sexual desire from men to all these sick games.

I think men use women as a way of getting closer to other men, but not too close. We use women something like we use drugs. "Man, I really dig that chick" is like "Man, am I stoned." a way of expressing perhaps a very intimate feeling in a cool way. And we use women as a way of getting closer, but not too close to ourselves. "There's no sunshine when she's gone," I heard a man sing recently. I wonder why we expect "her" to keep coming back to the darkness.

Unsigned.

Dear Bernie,

"And when it becomes possible to control the sex of an unborn child, why should women continue to produce their own oppressors?"

Bernie, you wrote that. Do you think that when your mother gave birth to you that she was giving birth to her oppressor? You write of the "control and power that you and I and Norm Mailer and almost all men assert over women in this society." I've seen you and talked to you. You don't seem to be such a powerful, omnipotent fellow. How many women do you control? I can't think of too many that I control.

I am not denying that there is a power relationship between men and women, and that usually the woman ends up on the short end of the stick. But I don't think that my relationships with women are at all comparable to the relationship between a Gestapo officer and a Jew. I doubt that yours are, either.

You see, the only way I can respond to your article, if I were to accept your ideas, would be to multiply my guilt feelings. I already have enough of those floating around to last me a lifetime. Bernie, all of your feelings and all of my feelings are legitimate, based on our own experiences. Some of our actions are oppressive. The way to change is not to question the legitimacy of one's feelings, but to accept them and then go from there.

I am not denying women's oppression, and I don't need you to tell me about it. Women have been doing that quite adequately for some time. I just find that your response comes out of a sense of guilt and self-hate that I no longer can relate to. I say "no longer" because I have certainly been in to it. That is the way that I tried to respond to the women's movement for such a long time. It didn't get me anywhere except fucked up. It got me into a very masochistic relationship with a woman where I almost demanded of her that she hurt me. And I don't think that I am unusually sick. I've seen other men do similar things in trying to deal with their male chauvinism.

Bernie, I don't care if you give Norman Mailer any consideration. As I said in my letter, I think that Mailer is oppressive to himself and to women. The person I think that you should take seriously and give consideration to is Bernie Farber.

You ask "What is your masculinity other than your privileges?" I'll answer you. We grew up in a country where the only image of a man being strong was some kind of strong, virile, masculine image. It's the only way we were told that it was possible to be strong. There were many varieties of that image, but there was a consistency. I was a Jew and the son of intellectual parents, so I opted for the masculine image of the quick wit, the strong mind, the good debater.

In spite of all my attempts, even though I was a good student, even though I was a good ballplayer, I still felt weak. The appeal of those masculine images that I saw around me has always been that I might feel strong. In many ways, those images have become a part of me.

I really want to be a strong person. I am trying to find a way to do that. Part of it is to understand what has made me feel strong in the past, what makes other men feel strong. I do not reject it out of hand, I know from experience what is oppressive about it to myself. Women tell me what is oppressive to them. I take all that into consideration. I have no easy answers.

The one answer that has been growing for me is that self-hate and guilt get me nowhere and don't change my behavior anyway. I have to accept who I am and explore that and see where I can grow. The basic reason why I want to prove myself better than other people is that

I am not at peace and accepting of myself. How to get there is not easy, and I wish I knew. For me, of late, it has meant exploring myself as a Jew, trying to drop those Gentile images of me that I've always tried to live up to and never could. I don't know where you should go. That has to come from you. No other person, male or female, can tell you that. We can tell you when you oppress us, if you do. I doubt if the entirety of you is oppressive.

I still think I am taking the women's movement seriously. In fact, I think that I am now only beginning to take it seriously. Possibly because it is really impossible for me to take anyone seriously until I take myself seriously. I will leave you with my favorite quote from Rabbi Hillel, "If I am not for myself, then who will be? But if I am only for myself, then what am I?"

Love  
Henry Balser

Dear Henry:

The most bothersome thing about your letter this time is the number of times the word "I" "me" "myself" is used. The main male problem, when it's analyzed, boils down to individualism--here we are "freaks", members of a "counter-culture", or revolutionaries, however we define ourselves--and we're still "exploring ourselves" and trying to "find our roots." You urge that I give more consideration to Bernie--and you're obviously giving more consideration to Henry--and that's what's wrong. Our feelings aren't legitimate--they are feelings thrust upon us, instilled within us, created for us (not by us) by the corrupt, decaying and decadent society that lies rotting around us. At best, maybe those feelings could be described as "real"--that is, they exist--but a lot of things exist and that's no reason to "accept" them as you urge. Spray-painted on a supermarket at Webster and Armitage is this sentence: "How can women expect men to love them when men can't feel anything at all?" And the more you think about it, the truer it seems--because men are trained to not be able to feel emotions--so maybe even describing our feelings as "real" is stretching it a bit--they're more like conditioned reflexes--usually aimed at impressing someone, inflating our opinions of ourselves, or getting something. You complain that "guilt and self-hate" only made you "fucked up." Don't you think you were fucked up to begin with when you had no awareness of women's oppression? First you talk about the "legitimacy" of "all our feelings"--and then you want to throw out and reject the fully justifiable guilt that men are starting to feel. Admittedly, guilt is not good enough by itself--but if it can be a spur to make us change--more power to it. What do you want to be strong to do? To "prove myself better than other people" (which you, nor anyone else is) so you'll...do what?--lord it over them? who needs it? It's only together that we are really strong--the main thing the system tries to hide from us, to divide us up and maintain its rule and control. You say you won't tell me what to do--that each person has to discover that for themselves. No thanks--if there's one thing that has to be shed it's the individualist relativistic morass. We have to learn from each other, criticize each other, decide together what needs to be done to turn Amerika around. It's too important a task to be left to individual whim. And perhaps one of the most important things men have to do is learn from women. Women first raised an awareness of sexism among men--and most of us resisted it pretty strenuously at first. Women do have something to say about how we're messed up and why. To not start this process of learning from women and struggling the pig in ourselves is only self-indulgent. Bernadine Dohrn said: We can't wait to organize people until we get ourselves together any more than we can act without being together. They must go on at the same time." And Henry--as you left me with a quote, let me do the same: "Don't wait for the Day of Judgement, mon ami, it happens every day."

--Bernie



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# GRADE AAA





## Medecine and Politics

**AWAY WITH ALL PESTS: An English Surgeon in People's China: 1954-1969** by Dr. Joshua S. Horn  
Modern Reader paperback \$2.45.

The amazing thing about Dr. Joshua Horn's book isn't so much the depiction of the tremendous strides that have been made in medicine and health care in China since the revolution came to power in 1949, but how the book challenges us on so many assumptions we've grown up with.

We've always believed that technological advancement would automatically mean better services for people. And yet in the last twenty years as technology has been progressing at an astonishing rate, services, particularly health care, have been deteriorating at least as fast. Its hard to understand why, when in an age when heart transplants are made possible, people are denied the basic medical care that they need. AWAY WITH ALL PESTS helps us to understand what's wrong with medicine and health care as we know it, and gives beautiful insights into the potential of people to overcome any obstacle that stands in the way of a better life.

It was 1954 when Horn and his family moved to China. He had been to China once before the revolution when he signed on a cargo ship as ship's surgeon. He describes what little he saw in pre-revolutionary China. The swarms upon swarms of beggars in Shanghai, diseased, bellies swollen. The bodies, floating in the river, people being too poor to bury their dead. Some committed suicide, others just died. At that time thousands were dying daily as a result of a great famine. But he also recalls the great wealth at that time. Shop windows filled with diamonds and gold, fat foreigners having rickshaw races. Seventeen years later he went back; to see what New China was like, and to contribute to it what he could.

A good deal of the book is concerned with how the Chinese conquered diseases that have been prevalent in the country for a long time. Syphilis is such a disease. Although syphilis was unknown in China before 1504, old colonialists introduced it into Canton and it spread quickly across China. Before liberation there were literally tens of millions of people infected with the disease. Now syphilis is completely eradicated. How was this done in such a short time? First, it was important to understand the causes. Imperialism and war were two of the foremost reasons for the spread of the dis-

ease. Horn states that the incidence of syphilis in Chinese villages was directly proportional to the size and duration of stay of invading U.S., Japanese, and Kuomintang armies. Poverty and drug addiction were also major causes. The position of women had a lot to do with the spread of the disease. Women were considered inferior and to be used as playthings by men. To stop syphilis, the Chinese had to correct the causes. And like so much of the book shows, this just couldn't be done by a few medical experts, but by the combined efforts of the entire population.

Prostitution and brothels were outlawed. The status of women have been changed and more importantly, men's attitudes toward women have changed due to the massive effort that has been made over the years since liberation. Poverty has been eliminated. While China may still be relatively poor compared to some of the richer, Western countries, there are no poverty stricken people in China. Mass campaigns about syphilis followed and there was heated debate about what were the best methods for finding cases and treating them. Thousands of volunteers were mobilized. In one province, questionnaires were made up which dealt with the symptoms of the disease. Teams were mobilized that went to every village in the province. At first it was difficult because people were hesitant about answering truthfully, but with a massive education campaign, people began to understand the necessity of it. It had a political meaning to it. It was a struggle, not too much unlike the struggle to free the country from foreign troops and oppressive landlords. All those who had any of the symptoms were given blood tests. About 5% of those actually had syphilis. Those with the disease were treated. There are periodic checks made for syphilis, but it is extremely hard to find a case. China has become the first country in the world to conquer syphilis.

The advancement China has made is remarkable. Horn describes how China is perhaps the leading country on treating burns. People have been saved with burns covering over 80% of their body. China became the first country to synthesize protein, insulin. And while a rich few in this country have heart transplants, people in China can have a severed finger, hand or arm reattached.

But beyond these achievements, the striking thing about the book is the spirit, the fusion of medicine and

politics that involves everybody. Basic relationships have been changed. The patient is considered an important part of the medical team. All members of the hospital staff, medical or non-medical take part in meetings that decide the priorities for the hospital.

All during the book, which was written during the cultural revolution, there are references and explanations of the great debates that go on among the doctors and nurses. Debates which involve very fundamental political questions. To rely on a few medical experts and more efficiency or to mobilize and train millions.

At the time of the writing, to rely on everyone to fight for better health care was winning.

Peasant doctors have now been trained to take care of the needs of their villages. After the harvest, peasants in each village were selected to be trained. Production teams in the various villages held meetings to select the trainees. They learned anatomy and physiology, bacteriology and pathology. They made rounds with the doctors and learned about diseases that were common to their area.

When the spring came, they went back to their villages, and resumed their work in the fields, looking after the health care of their fellow villagers. If something comes up that they aren't equipped to handle, they call in the mobil medical team, a group of doctors and nurses that are in their general area and that regularly visit each village and make emergency calls. The peasant doctors go back to studying medicine after each harvest until they are proficient as doctors.

Dr. Horn deals with the various patients he has had. They give very personalized accounts of their life before liberation. And he learns a great deal from them. Their warmth and humility just shine throughout the whole book.

AWAY WITH ALL PESTS is a remarkable account of health care in China. But more than that it is an account of the restructuring of a society to serve people's needs.

A copy of this book can be gotten at Right-on Books, 2744 N. Lincoln, Chi. 60614. (Mail order accepted).

Steve Ambush

(Typists note: Steve Ambush is an up and coming taxi driver in Chicago).

## It's Just on the Screen

CLOCKWORK ORANGE...what can be said? You've probably seen it-or will soon if you haven't yet. Trying to go to the 10 o'clock show at night, we're confronted with 150 people starting the long cold two hour wait for the midnight showing...Clockwork Orange...you've read about 12 reviews and you're tired of hearing it discussed...

The most frightening thing about the movie is that it's not frightening any longer...at this point the "senseless violence" that the movie portrays, along with the manipulation of the main character Alex by various politicians, his torture and control by "scientists" etc. have become so commonplace and acceptable that they are a part of the unseen and barely noticed social scenery that surrounds us.

The concept of scientists (again in quotes) controlling or "curing" so-called social deviance by electroshock, etc. is not science fiction. In California State prison at Vacaville, a new facility has opened up (see page 13 of the last issue of the Seed) at which 80 prisoners ("the most violent") will be transferred from the maximum security centers at Soledad, Folsom & San Quentin, and basically tortured until their spirit is broken, they are turned into vegetables obedient to the whims of their keepers.

And in the pages of a thousand papers, Alex's face leers out at us, denizens of 20th century Amerika, holding up high his pointed razors edge. And we flock to see him on film, compelled by the ad copy that promises us the adventures "of a young man whose principal interests are rape, ultra-violence and Beethoven." And few of us go to hear Beethoven. The rage and violence that is the only natural and the only human reaction to Amerika is bubbling up to the surface on an unprecedented scale. And the frightened rulers, unwilling, as of yet, to completely drop their masks, anxiously pace to and fro, seeking to control, contain, co-opt or direct it-to use it for their own ends rather than have it used against them.

So Alex is made "sane" by their standards-literally into a bootlicker who will grovel while his master's shoe presses on his face. Alex's former running bud-

dies are hired as cops, allowed to express their rage and frustration at their unsatisfying alienated lives-as long as only the oppressed (who are in truth their brothers and sisters) are the targets.

Clockwork Orange is a dangerous film, in a number of senses. By the very fact of what it presents, the images it instills, the future of drugged milk, and "scientifically" justified torture chambers to try to turn future George Jacksons into lambs bleating for slaughter, it prepares us to accept this.

A friend of mine said that the violence on the screen, just like the violence in a lot of other recent movies, didn't get to her at all-it seemed like it didn't matter. "It's just on the screen." What about when it's on your block-and it looks just like it was in the movies? Will it still be "just a weird thing to watch?" A few years back I saw the ketchup spurt out of a friend's back when he was bayoneted as we marched on the Illinois National Guard Armory to support the Westside black rebellion. I looked and couldn't comprehend or react. But it was my brother's blood. And if I hadn't moved fast, next it would have been mine.

The familiarity that a hundred movies graphically portraying "ultra-violence" and images of rape or it's "hip" equivalent has produced is helping to degrade, dehumanize, brutalize our minds and consciousness, our very ways of thinking. We are taught to think in these terms, conditioned in our very dreams and fantasies. We are being trained by these movies, just as Alex was trained by his. We are being trained to walk through life, perched anxiously on the edge of our seat, waiting for the maniacs to invade our house, come out of the alley, surround us by surprise and rip us to shreds with razor blades-all the while also anticipating our own passivity because we know "it's all just a movie." Half afraid that it'll happen, half hoping that it will, so that we can "watch."

The Nazis never dared to so graphically portray violence to their population-they hid it away. The Amerikan Fuehrers of the future have learned a lot-when it starts happening here, they know they have an awful lot of discontented people to contend with-

especially the large black population--so all the stops are going to fly out and the barbarism they will attempt has never been equaled in history. So the white population has to be trained to: 1) live in quaking fear and 2) not be too concerned when Amerika's Dachau's process their ghastly products not far from public view.

To live in fear separates us from each other--it serves much the same function for the government and system as paranoia, suspicion and rumors in the movement--it paralyzes--you can never really know who you can trust--for at any moment, at any dreadful moment anyone could...

Much the same thing is done by the sensationalistic daily newspapers that play up the grisly details of bizarre crimes. The FBI inflating the crime rates by juggling around the statistics to get more appropriations and more "preventive detention" powers. Several years ago, the Chicago papers played up a big "CRIME WAVE ON THE CTA"--and yet when the statistics were examined some months later, it could be seen that when they headlined it, crime on the CTA was at its lowest point in months--but it sure helped smooth over the fare increase with the "need for more protection."

Perhaps the worst thing about Clockwork Orange is that it offers no alternatives. At the end, Alex, though once again capable of sex and violence, is also once again under the thumb of his masters. We creep into the theater to see Clockwork Orange impelled by the prospect of a catharsis of our rage, and leave with it spent, our "darker side" explored--and still walking thru a movie.

Too many will react to the sick way that Alex's assertions were made with just a shudder, never realizing that his pointed razors edge, when properly applied, when pointed towards the common source of all the rage, instead of other victims--that pointed razors edge can only tear through and rip away the cellulose.

--Bernie

(Typists note: Bernie is an up and coming disgruntled person in Chicago).



# NEW SCHOOLS EXCHANGE

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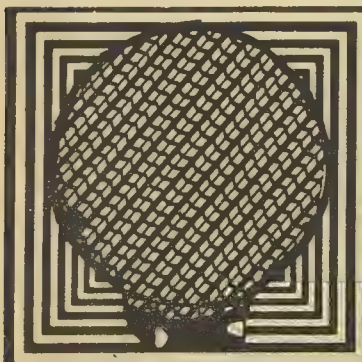


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# WASP\*

(wosp), n. often disparaging, a white Anglo-Saxon Protestant (as considered by minority groups to be a dominant type in American society that maintains an inflexibly clannish solidarity).

\*The Random House Dictionary of the English Language



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IRELAND:

When Chicago's CBS radio station manager James Simon blasted Mayor Richard Daley's gift of \$50,000 (wrung from his political serfs) to an alleged Irish relief fund, Black attorney Robert Ming jumped to Daley's defense, saying Simon's attack was "despicable." What Ming and other praisers of Daley's actions don't know, however, is that the Irish civil rights group "won't see a penny of that money," according to Seamus MacRoid of the National Association of Irish Freedom.

MacRoid told Muhammed Speaks that Daley was a "hypocrite" and that "the Irish fighting for freedom don't even consider him

Irish because he does not support the freedom of people under his jurisdiction." MacRoid said only church groups approved by the British rulers would get Daley's money.

He also revealed that leaders of progressive Northern Irish civil rights, trade union and student groups once walked out of a meeting with Daley after "learning of his collaboration with our oppressors." Meanwhile, Blacks, Chicanos and Indians in Chicago continue to die early and often from the ravages of poverty and the police.

From Muhammed Speaks

the green and the red

Pearce, poet soldier turned  
said all the words of passion,  
mouthed all the cries for freedom,  
for love of unpolluted soil-- --  
And they shot him  
till his body ceased to jerk  
and all Ireland, pricked with pain  
convulsed against the poisonous intruder.  
Pearce lay dead and Connolly, Plunket, Clarke,  
MacDermott, Casement, Ceannt, Mac Donagh,  
Collins, MacDermott, and the rest  
of the faceless soldiers, faceless children, wives and priests  
All dead the day new Ireland's born,  
a child plucked from the womb  
of a dead mothering passion.  
But what was gained?  
The English fist of power  
exchanged for the chains  
of Irish myth.  
The waste! To be born love  
and not still born but mutant,  
and the dream is nothing more  
than the stories of old men.

Thirteen fresh Irish graves, and the people  
of this ancient nation, once described as the first  
modern colony and later the first third world nation,  
rise once again in awful anger. Padraic  
Pearse, Commandant General and first President  
of the Republic of Ireland, himself executed by  
the British for the Easter Rebellion of 1916, had  
a name for it. He called it "blood sacrifice" and  
believed that each generation of Irish must rise  
up against oppression, even if they are doomed to  
defeat, and thus secure the continuing honor of  
the people. And those thirteen dead bodies, who  
perhaps died for Ireland quite by mistake will  
bring this Island to rise again as it rose before in  
bloody revenge for the martyrs of Easter Week.  
It has been going on a long time, for more  
than 600 years. The history of Ireland is a long  
tale of rebellion. Fifty years ago James Connolly,  
Marxist, labor leader, and finally military leader  
of the Easter Rebellion, described it in a little  
book called the "History of Labour in Ireland."

In ancient times Ireland was a communal society  
basically agricultural and organized by clans.  
There were no rich and no poor as the land was  
held for the good of all. This very same Ireland  
was the great seat of learning for Medieval Europe,  
the one oasis of learning at a time when the  
rest of Europe was wallowing in darkness. But  
British invasions brought aristocracy, an imposed  
outside aristocracy, and they brought poverty.  
The fight has never ended. Poorly armed and  
usually outnumbered the Irish have risen for  
the reconquest of their island only to be defeated  
and subjugated further. During the reign of Oliver  
Cromwell the first modern attempts at genocide  
were practiced on Ireland, and they were fairly  
successful. British records show that the Catholic,  
Gaelic speaking population was reduced to 6,000  
households on the entire island. Protestant Scotch  
and British colonists moved in to take the decimated  
island, most heavily in the North. When William  
and Mary of Orange were crowned monarchs of  
Britain to keep the crown out of Catholic hands,  
a great war was fought in Ireland which ended in  
the Battle of the Boyne and the defeat of the  
Catholic forces. Thus was the domination of  
Ulster, the North, by the Orange Order assured.  
Even the great potato famine of the 1840's was  
largely a creation of the British Government.  
Ireland was actually exporting foodstuffs all  
during that famine and produced more than  
enough to feed the population. But this food  
was being produced on the estates of absentee  
British nobles and was for export only. There  
was no profit in feeding the poor Irish. But it  
was more than just that, it was the official policy  
of the British government not to feed the starving  
Irish in hopes that they would either die off and  
cease to be a bother, or emigrate to America.  
Again this was a successful policy -- the native  
Irish population was decimated by a half. Yet  
through all of this the Irish people have risen  
time and again, nine times in the last two  
hundred years if you include this latest fighting  
as a rising.

Connolly also spoke of another aspect of  
these Irish risings. They were always initiated by  
the poor and the laboring classes -- and they were  
always betrayed by the Irish Bourgeoisie who wanted  
political independence but not an economic redistribution  
of the wealth. Every time a rising took such a  
direction self-proclaimed bourgeois leaders would  
interfere, most commonly by injecting the religious  
issue.  
One thing should be well understood by those  
who want to know of Ireland -- religion is not the  
basic issue. Many of the great popular leaders of  
various Irish uprisings have been Protestants. This  
includes the great Wolf Tone. Protestants were in  
the IRA in the revolution and even in the civil war  
that followed the partition of the country in 1922.  
Religion has been injected as an issue by those  
who would divide the working class, and these include  
not only the British and the Orange Order, but the  
Catholic ruling class of the South, which has just as  
much to lose. This is why the Irish Republican Army  
split two years ago. The Official wing, which does  
organizing in the North and South round solid  
economic issues, stuck with the Connolly vision of  
an industrial commonwealth in the hands of the  
working people. The Provisional IRA, which received  
the most attention in the American press, followed  
the tradition of simple political separation from  
Britain, hoping to unite the North with the  
repressive capitalist government of the south. This  
is the same tradition that had some IRA members  
guiding German aircraft into Belfast with flashlights  
during World War II. The Provisionals are supported  
by the most reactionary elements of the Southern  
government, by outright and professed fascists, and,  
of course, by good old Mayor Daley and the Chicago  
Democratic Machine. The Official IRA on the other  
hand, has almost world wide support from progressive  
movements because of their work in trying to unite  
the Catholic and Protestant working classes in the  
real fight against capitalism.

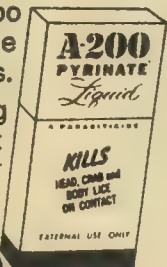
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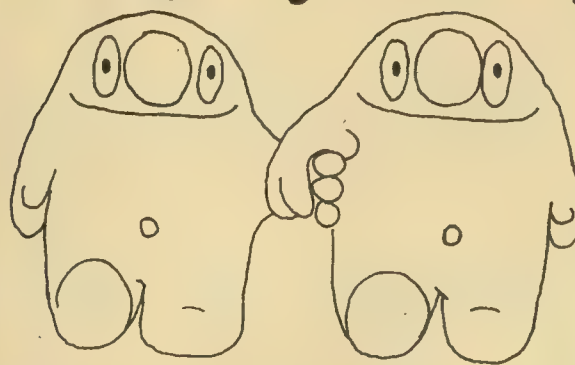


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# ROACHES

## WAR OF RELIGION

Although the churches of America are among the chief critics of the war, they are not above reaping large profits from what they have collectively termed "a senseless war." According to a recent report, over one fourth of the church membership in the U.S. has invested over \$203 million in important military contractors. The report, conducted by a branch of the National Council of Churches, said that this is only a small portion of the total, but illustrates the direct involvement of the churches in the continuing war and their financial benefits from it.

Earnings for the church investments listed, totaled \$6.2 million in 1970.

United Methodist Church has nearly \$600 million invested in 23 military contrative firms--14% of it's total investment. The Christian Church has 41% of it's investmetns in war stocks. The National Council itself has \$33,831 or 11.7% of its total in companies producing military items.

## NAZISM IN URAGUAY

In the recent electoral contest in Uruguay, the right gained the presidency while the leftist "Broad Front," backed by the Tupamaro guerillas received 20% of the vote. To ensure that the Broad Front, similar to Allende's Popular Unity coalition in Chile doesn't get a chance to gain more support, the reactionary government in Uruguay issued a decree limiting civil liberties even more than in the past. Formerly words such as "cell," "extremist", "commando" & "political delinquent" were banned from use on radio TV, in the press, and in public. Now, according to a Uruguayan correspondent, we can expect not only press censorship but the closing down of any organization that is responsible for writing censured documents. Uruguayan daily papers say these measures will prohibit all "subversive literature." The CNT (National Center of Workers) and other groups are fighting the measure by calling on the UN to intervene against the "nazi like" decrees. The Uruguayan government constantly supported by the United states strikes another blow for freedom.

## PHONE CO. KILLS FREE ENTERPRISE

A los angeles man who figured out how to tap himself into Pacific Telephone Company's computer by using his push button phone was arrested Tuesday for stealing more than \$1 million worth of the company's equipment. Police said Jerry N. Schneider, 21, had been ordering the computer to have equipment sent to a company warehouse where he had acquired keys, and he picked it up in the early morning hours before warehousemen arrived. The gambit became so successful, police said, that Schneider started his own business selling telephone equipment, and had hired 10 employees to help him.

## THE GREAT SPECKLED BIRD TWO POINT PEACE PROPOSAL

- 1). The United States unconditionally surrender to the Democratic Republic of North Vietnam.
  - 2). The Democratic Republic of North Vietnam supervise new elections in the United States to ensure freedom and democracy.
- GOOD IDEA! Write your congressman today!

## GRASS IS GOOD FOR YOU

Lo and behold, folks, marijuana might do you some good after all!

A U.S. government report of all places--released February 11th said (and I quote from the Associated Press, just in case you thought I'd make something like this up):

"With the greatly expanded research effort into marijuana and related synthetics, there is a strong possibility that cannabis derivatives, very possibly in chemically modified form, will once again achieve medical acceptance in the treatment of a variety of conditions."

The report went on to say that grass had been effective in the treatment of depression, alcoholism, sinus problems, ear inflammations, skin problems and in preventing epileptic seizures.

## COTTUS INTERRUPTUS

On Sat. Jan. 15, at approximately 9 a.m., the Madison Metro Drug squad, acting pursuant to a valid search warrant and in accordance with Wisconsin's new "No Knock" law, busted down the door of a certain apartment, looking for heroin. The narks suprised the residents, Mrs. and Mr. Fruegel (married for six years) making love in bed. Their five year old daughter, Donna, was playing near the door to the bedroom, which was open at the time that the pigs barged in.

The Metro Squad, unable to find the heroin described in the search warrant as hidden in the "cookie jar above the kitchen cabinet," decided to bust the Fruegels for "lewd and lascivious."

Wisconsin's lewd and lascivious statute says that whoever commits an indecent act of sexual gratification with another with knowledge that they are in the presence of others may be fined not more than \$500 or imprisoned not more than one year or both. Beth and John Fruegel have been charged with violating Wis. Stat. 944.20 and John has been charged with another

## POLITICAL COPPER

U.S. copper companies, with the help of the U.S. government, have been stepping up their economic and political harrassment of Chile's leftist administration. In order to keep the economy moving and increase its independence, Chile has been attempting to strengthen relations with socialist countries. Most recently, during a trip to the People's Republic of China, the Chileans arranged to sell about 70 million dollars in copper to the Chinese.--NACLA.

## THOSE SHIPS CUBA TOOK...

Last month, when Cuba seized two pirate ships which had been involved in anti-Cuban activities ever since the Bay of Pigs, the spokesmen for the U.S. Government and big corporations started screaming. But what these gentlemen failed to mention was that from the victory of the Cuban Revolution in 1959 up to 1970, the U.S. has seized 264 Cuban vessels, abducted planes and constantly sent mercenaries onto Cuban land in attempts to impede the progress of the Cuban Revolution.

--NACLA

## AL CAPP, DIRTY OLD MAN

Right-wing culture hero Al Capp, the inventor of Lil Abner who is perhaps better known for his late night talk show ramblings against anything more left-wing than Indira Gandhi was found guilty of attempted adultery last week in the quaint little town of Eau Claire, Wisconsin. Charges of sodomy and indecent exposure were dropped when Capp pleaded guilty on the former count.

The whole mess started almost a year ago when Capp visited the local university for a speaking engagement. A woman student went to the authorities saying Capp "exposed himself" and propositioned her during his visit. The right-wingers said the whole thing was an attempt to defame their hero; Capp himself alluded to the event as a radical plot to discredit him.

Capp pleaded guilty none-the-less and was fined \$500 and court costs. If he doesn't pay up, he could receive a year in the pokey.

Evidently, Capp felt that exposing his withered old little cockey was a lot faster than waiting for Sadie Hawkins day.

--Mike Gold.

violation of the same statute in that when the pigs busted in, "Mr. Fruegel withdrew from Mrs. Furegel, exposing his sex organ to the vision of Donna Fruegel, a minor."

A recent case out of the Florida Supreme Court has upheld the conviction of a husband and wife under a Lewd and Lascivious Statute for "intentionally fornicating in the presence and vision of" their 14-year-old son. In that case, the facts showed that Robert Balukos was invited to watch his mother and stepfather having intercourse as a learning experience. Bob Balukos, an 8th grader, naively told his public speaking class about his "learning experiences." The cop got hold of Bob & convinced him that his parents were "sick & needed help and that the best thing Bob could do for them was to testify against them so that they could be made healthy and brought back to their senses by people properly trained in institutional care." Bob has been promised admittance to West Point by a Florida senator as a reward for doing his duty in turning in his parents to the proper authorities.

As an added sidelight on the Fruegal case; pending the outcome of the trial of Beth and John Fruegel, their daughter Donna will remain in the Juvenile Shelter so that her parents cannot have an opportunity to influence her testimony.

## BOYCOTT POLAROID!

The Polaroid Revolutionary Workers Movement is a group of black workers who have come together to act and to protest against the sale of Polaroid products to South Africa. They demand:

- 1). That Polaroid announce a policy of complete disengagement from South Africa. We believe that all American companies doing business there reinforce that racist system.
- 2)- That Polaroid announce its position publically on Apartheid in the United States and South Africa simultaneously.
- 3). That Polaroid contribute profits earned in South Africa to the recognized African liberation movements.

Polaroid has refused to meet with the PRWM to recognize these demands.

Polaroid has been doing business with South Africa since 1938. They sell film, cameras, sunglasses and identification systems through a local distributor. They admit (Polaroid Newsletter, Nov. 2, 1970) that "the black native is treated as an unwelcome foreigner in his own country. His activities and movements are arbitrarily restricted. He is required to carry a passbook whenever he is in any of the work centers or cities and is subject to imprisonment without trial if caught without it."

Polaroid is still doing business with South Africa. They say that the ID-2 identification system is not used for the passbooks. But, since 1967 approximately 65 ID-2 systems have been sold to "industrial users in South Africa for employees identification purposes...and to the South African army and air force solely for identifying military personnel." (Polaroid memorandum, Oct. 6, 1970).

The Polaroid Revolutionary Workers Movement has called for a worldwide boycott of Polaroid products until Polaroid discontinues all sales in South Africa. Support has been growing throughout the land. You Can Help Too. Boycott Polaroid. Write Polaroid President Edwin Land, in support of the demands,----- (Polaroid Corporation, Cambridge, Mass. 02139).

## FARM STRIKE MARTYR

At 3 a.m. Tuesday morning of last week Nan Freeman, a student at New College in Sarasota, Fla., gave her life for farm workers after being struck by a truck on a picket line near Belle Glade, Fla. She and other members of the Farm Workers union had joined with Cuban farm workers who had gone out on strike at the Talisman Sugar Company. She was only 18.

Our sister's death was not meaningless, though, for it has made all of us working with the union think about the seriousness of our committment during the months ahead, and other committments such as ours. We can only say that we have been inspired by her sacrifice, and we will to everything in our power to insure that someday these sacrifices will be unnecessary, for the conditions of hate and greed that make them necessary now will have all been abolished.

The Northside United Farm Workers  
Boycott Staff.



# CALENDAR

UNCLASSIFIEDS

## LECTURES

Feb. 28--Louise M. Lange. Home Economist/ nutritionist--how to prepare foods and have them be exciting and nutritious. 7:30 p.m. at Wellington Ave. Church, 615 W. Wellington.

Brother Barnabas and sister Carmel of the Process-Church of the Final Judgment will speak on "the unity of Christ and Satan" at Loyola University's Assisi Center, 1120 Loyola Avenue, at 1 p.m. Thursday March 9. The talk is open to the public and there is no admission charge.

College of Complexes--Saturday 9 p.m. at 105 W. Grand Ave. Feb. 26--Joffree Stewart speaks on "Is there any necessity for the state." March 4--Howard Jacobs on the welfare system. March 11, an IVI person of some repute speaks on precinct captains.

A great historical debate on the role of Stalin in history debate between Virginia Cheek and Bernie Farber Monday Feb 28 at 12 noon--Betty's, corner of Lincoln, Wrightwood and Sheffield.



## EXHIBITIONISTS

The Chicago Gallery of Photography has on exhibit the works of the Chicago Photographers Enzo Forieri, Leslie Doyle, Mike Chirchilo, Adrian Natalini, Al Grifaitis, Robert Shanklin, Popelia and Marolis, and James Hunt. Open Sat & Sundays Noon to 5pm, Wed Eves 7-9pm. 3742 W Irving Park Rd, 478-5188.

Columbia College Photo Gallery -- an exhibit of works by Ansel Adams, Harold Jones, Nathan Lyons, John Martinelli, Aaron Siskind, John Sykes and Minor White. Open Mon -- Fri 10am to 9pm, Sat 10am to 2pm. Free Admission. 469 East Ohio St, 2nd floor. Through March 9th.

An Exhibit of famous Seed covers and a special showing of the Wall of the Layout Room, Feb 28th thru March 10th, 11am to 4pm, 950 W. Wrightwood, 2nd floor.

## THEATER

Episode II of WARPI, subtitled 'Unleashed! Unchained!' at the Organic Theater playing at the Body Politic, 2257 N Lincoln. Episode I and Episode II will run concurrently. Episode II on Wed Fri and Sun at 8:30 and Episode I Thurs & Sat at 8:30. \$2.50 Wed Thurs & Sun; \$3.00 Fri, \$3.50 Sat. Students \$1.50 Wed, Thurs, Sun only. 477-1977 for info or reservations.

Children's Theater at the Jane Addams Center, 3212 N Broadway: Captain Marbles and his Acting Squad perform "Live on Stage" for children of all ages, Sat at 2:30, through March 25. Call 549-1631 for info and group rates. Adults 75 cents, children 50 cents.

Free Theater-- 3257 N Sheffield - Improvisation Ensemble Friday at 8 and 10pm; Bacchae, Sat at 10pm and 12 midnight through June 3; The Ages of Man, Sunday at 6pm & 8pm thru March 12. Free child care at 6pm performances. The Ages of Man, Mondaysat 8pm through March 6th. Admission is FREE!!!!

The Company presents Sartre's "No Exit" through Sunday March 26th, Fri, Sat & Sun at 8pm, admission \$2. 2020 N Halsted, call 929-2634 for reservations or info.

The Chicago Project presents "Hotel Diplomat" an original show based on the city of Chicago; "Fanshen", an adaptation of William Hinton's great book on the struggles of the Chinese people (directed by Ronnie Davis of the SF Mime Troupe); and some workshops. 1032 W Barry, admission is FREE. 549-9047.

## MORE MUSIC:::

McLuhan will play every Thursday from March 9th at Orphan's, 2462 N Lincoln, at 9:30pm. \$1.00 cover charge. This is a bar so prove you're 21, or be 21, I don't care which but they might.

"Mass for Gays" A Roman Catholic Mass for Homosexuals is held the first and third Tuesday of each month at 8pm at St. Sebastian's Church, 840 W Wellington. Afterwards, coffee is served and is followed by a discussion period on Moral Questions on Homosexuality. Counseling services towards self acceptance is also available. For info call 262-9609.

Free dinner and meeting at the Fritz Engelstein Free Peoples Health Center, 2747 N Wilton (corner of Diversey & Wilton) Saturday March 4, 5 to 9 pm. If you have children films and entertainment will be provided for them in the basement of the clinic.

The Field Museum has a new temporary exhibit called Archaeology and Ecology in Lower Illinois River Valley. Far out! Even if you don't dig the exhibit the museum is a great place to spend some stoned time at. Roosevelt Rd at LSD.

HECKLE THE PIGS! A great opportunity to see Hanrahan debate Moore as they both try to avoid the issues and their records. At the Sherman House, Louis the XVI Room (very appropriate), 7:45 pm, Saturday March 4th. Free admission.

The United Farm Workers will show the film "Huelga" and have a discussion led by Chester Ruiz, who heads the Chicago Boycott activities. Entertainment and refreshments provided. 50 cent donation requested. At the Evanston Community Center, 828 Davis St.

Welcome Home buffet dinner for Karl Meyer (jailed for refusal to pay war taxes) at St Thomas Apostle Church, Kimbark & 54th St, Sunday Feb 27th, 4pm. Dinner is \$5.00, children \$1.50. A short program & entertainment will follow, featuring Fr. Groppi & Dick Gregory.



## CLASSES

Kria Yoga Classes by Yogi S.A.A. Ramaiah, MA (Sc) disciple of Mahavatar Babaji, every Tuesday at 6:30pm at the Chicago Babaji Yoga Sangam, 2842 N Orchard, No 11 549-0031.

The Yoga Institute is offering classes in Evanston, instruction combines Hatha, Raja and Karma Yoga. Call Cathy Ganote at 446-3160 for info.

Zodiac Coffeehouse and Gallery, 2938 W 63rd presents: Pottery classes every mon at 7:30pm and every Thurs at 1pm. Leather craft every Thurs at 7 and 7:30 pm. Open Jam Mondays, Weds & Thurs at 7:30pm.

Dance classes by the Ensemble at the Uptown Center -- Hull House, 4520 N Beacon. The program includes two Dance I classes, a Dance II class and a class in ballet. Studio fees start at \$10.00 a month. for more info call 769-0601.

Classes in creative beer drinking, held every night from 9pm to 2am (3am Sat) at Johnny Weiss' Tavern, corner of Belden and Lincoln.

ENERGY ENERGY ENERGY ENERGY

ENERGY ENERGY ENERGY

## MUSIC:

A BENEFIT FOR THE IWW HALL -- proceeds to set up a fund for the improvement of the hall and to repair breakages caused by overenthusiastic benefactors. 8PM March 18th at the Hall, 2440 N Lincoln Ave. Donation is \$1.50, bands to be announced on your nearest lamppost in a week or so.

Benefit for Media Ogere at Alices Re. 950 Wrightwood, Wilderness Road, Poncho Pilot. \$2.50 and no more.

The Loft, 1100 Central St, Evanston, presents Rawl Hardman, Grace and Pentwater River Feb 25&26th (Fri & Sat) and Sam Lay (with Johnny Twist & Lucille Spann) Fri & Sat March 3 & 4th.

The First Image presents concerts every Sunday afternoon from 3 to 5pm at 2259 N Lincoln. March 27th: Invincible Artiste. March 5th Rawl Hardman.

Bitter Creek will play a FREE concert at Northeastern Illinois Univ, Bryn at St. Louis Ave in the North Dining Hall, Thursday March 2nd from 2 to 4pm

## KINGSTON MINES DOINGS:

Fri Feb 25th: Ginni Clemens, 10:30 pm. \$1.00 donation.

Sunday Feb 27th-- Sunnyland Slim \$ Chicago Slim, \$1.00 donation.

Feb 28th: Poetry readings and social commentary at 9pm.

Tuesday Feb 29th Public executions, this time featuring Sen McGovernment. 10:00pm. Kingston Mines is at 2356 N Lincoln.

Women's Week, Feb 28th - March 3 at the Chicago Illini Union, 828 S Wolcott. Monday: noon to 1:30pm: Dr. Natalie Shainess will discuss "Women's Concept of their own Sexuality."

4 to 5pm-- "Evolving Towards Woman" A videotape by Deidre Walsh.

Tuesday -- noon to 1pm. Musical program by women. 4 to 6pm-- Men's Session, a discussion of men's feelings toward the free woman and their own roles.

Wednesday: 12:30 to 2pm-- Elizabeth Janeway discusses "Man's World. Woman's Place."

Thursday: noon to 1:30pm-- "Three Lives", a film by Kate Millet.

Friday: noon to 1:30pm-- "The Status fo

Friday: noon to 1:30pm-- "The Status of Women on the Medical Center Campus" a discussion session.

Throughout the week there will be recreational events and an art show.

FILMS AT THE NEW WORLD RESOURCE CENTER' 2456 N Halsted. March 1st: 'Medina Boe' film about the liberation struggle in Guiana-Bissau to be followed by a discussion on Southern Africa as an issue in the coming political campaigns. 7:30pm.



## FILMS

Jackson bookstore, 1553 W. Devon, good films --March 3 & 4th Salt of the Earth at 7:30 p.m. 1 p.m. on Sat. also. Sat. nites childcare.

Magic Lantern society--New Releases March 10 Friday 7 p.m. and 9 p.m. Meditation (171) Jordan Belson, Portrait of Ramona (1971) George Kuchar, 70 (1970) Robert Breer, Work In Progress (1970) Kenneth Anger, My Name is OONA (1970) Gunvor Nelson, World Cities (1971) Franklin McMahon. \$1.50 students, \$2. others.

Center Cinema Co-op spring program begins March 6th. 6525 N. Sheridan Rd. First show --Things to Come, Wm Cameron Menzies' 1936 movie based on the H.G. Wells novel about the future. 8 p.m. \$1 admission.

Film course--taught by Robert Blackwood, ex-Seed film critic at Wright College--\$1 fee only charge. Register in person 3400 N. Austin Ave. Feb 23-25 from 6 to 8 p.m. 8 full length art films will be shown, including Dali, Bunel, Bergman, Polanski, Fellini and Downey.

## MEMORIAL SERVICE

On Sunday, Feb. 27, at 3 p.m. there will be a memorial service for Bruce Aguina, killed by the pigs, at St. Vitus Church, 1818 S. Paulina.







Ads on this page are free and are run as a community service. Sexist ads, 'lonely' ads, rip-offs, are not run. If there's not enough room, the less pertinent ads are pulled. Send or bring ads to 950 W. Wrightwood. Donations welcome and much appreciated.

# ART & COBBERS

## HELP

Young men's gay rap line (239-9460). I hope to bring young gay people together. I need help answering the phone, etc. Get involved! The line is open M-Th from 2 PM to 12 AM, F from 2 PM to 1:30 AM, Sat. from 5 PM to 1:30 AM & from 5 PM to 12 AM on Sun.

Need money to go to Nevada to get married. Any amount appreciated. Please help us!! Send spare bread to Rich Stahl, 9906 Ewing, Chicago 60617 We'll love you for it!

The Seed needs more women to work on it, and lots and lots of bread.

## FREE

Free clothes to guys and gals and a few other things. Could use any contributions. Tom. 523-9377.

All political prisoners

1 year old Harlequin Great Dane. Housebroken, very affectionate. Stop by 7726 Marshfield, Apt. 3D, or write.

Two female cats to give away. One black & white-8 mo., one all white-4 mo. Call after 2 PM. 525-1781 or 973-2369.

Friendly tiger-striped female cat-6 mo. old-box trained. Must give away, we've got too many. Call Pat. 327-1969.

## CRIBS

Want one or two roommates-male or female. New Town area. \$70-\$100 a month. Call 248-4618. Byron.

Woman 18-19 wanted to share apartment with same in large N. side studio apt. \$65 a month + utilities. Apt. available mid-March to sublet until Sept. when I go back to college. Call Cindy. 929-6039 (after 5:30 PM).

Roommate wanted to share apt. w/ 2 other people in Buckingham/Halsted area. Call 528-0096.

Woman needs place to live. Can afford \$40. Call 725-6591. Please leave message.

Urgently need roommate (woman). Rogers Park. \$70/month. Own room. Near 'L' and Lake. Call Wendy. 764-1030.

Roommates needed for 4 bedroom apt. near Fullerton & Sheffield. Call Bob, 929-5805.

Roommate wanted for 2 bdrm. apt. \$65 a month + utilities. 525-7718.

Need a place bad, preferably with 2-3 others, \$50-\$65 a mo. Box 31, % Seed.

Working man wants to share apt. or rm. with same. No one over 30, please. Call 771-6012 before 10 AM or 848-5106 after 6 PM.

Wanted: Roommate. Responsible-share rent, friends. 248-3688.

Male freak, 19, looking for male roommate 18-20. Have no crib yet. Call Phil at 446-1980.

Working freak desperately needs place to live. Communal atmosphere, if possible. Can pay \$100/mo. or less. I am also very interested in starting a Sybarite commune. Call Al evenings or weekends. 337-4977.

Unfurnished apt. for rent-1 1/2 rooms, \$95/mo. 2842 N. Orchard. 549-0031.

## WANTED

L.P. entitled 'Young Man's Fancy' (Neil) in good playing condition. Write Rob Ward, % Seed.

Would like to buy for trip two knapsacks and sleeping bags. Cheap tent if possible. Call Kathy - 929-6039 after 5:30pm.

Looking for old cherry sunburst Gibson Les Paul Standard or Custom. Call Tony at 665-4584.

Wanted desperately!! Ditto machine for students' activists group. Also paper, ditto masters and fluid. If you know of any good FREE (we're poor) source, contact David Dikty, 1105 Edgewater, Naperville, Ill 60540.

Wanted: old magazines ('20's & '30's), for the SEED grafix files.

Does anyone know where I can buy some good witchcraft books for as little bread as possible? Warlock, Box HEX, Seed.

Wanted: Bootleg albums - if ya got em I want em. Please! Interested in Niel Young, Hendrix, Ten Years After, Who, etc. Will either trade, buy & barter. Write: Marty Martinez, 847B Grant St. Towers, Northern Ill University, Dekalb Ill 60115, (815) 753-4518.

## RIDES

Ride needed to San Francisco, last week in Feb.-1st week in March. Call Albert 328-3733. Will share expenses.

Two Seedlings need ride to NY or Boston as soon as possible. Will share driving and expenses. Call 929-0133. Message OK. Maralee & Virg.

Need a ride to Goddard College, Plainfield, Vt. (near Montpelier) any time from March through mid-April. Ride to Albany, NY is OK. Can't drive, but will share expenses. Dennis. 357-0821.

I'm driving to Colo. in February. Can take two riders-help w/ gas and driving. PLEASE other women or non-macho men only. Greeley, Denver & Boulder. May stop 1/2 day in Grinnel, Iowa. Clair. 869-1035 weekday evenings. Leave message.

## GIGS

Jack of all trades. Bldg. remodeling & repairs. Basements, attics & garages cleaned. Doug. 267-9253.

Truckin' will move your furniture, equipment, band instruments. Cheap rates, friendly service our specialty. For a moving experience, call Tim or Steve at 475-8319 between 4 & 7 PM.

Writer. Also prominently efficient in community organization, planning parties, sensitivity groups, etc. Whatever bread you can spare is needed. All loans over \$50 will be repaid double in 6 mos. This is not an attempted rip-off. Write Steven Scott Anthony, 2207 N. Drake, Chicago 60647. I'll answer via phone.

If you're a young female who could dig helping care for a small baby and light household chores, we'd be glad to share our pad with you (near 63 & Cicero). If you need a place to crash for the night, a day or two, a week or two, we can always make room. We're fun-loving people who are always ready to help any way we can. Want to talk about it? Call Marcia or Bob any time. 581-0549.

King Muffin is Back!! Fast, careful & cheap moving service. Robin. 248-3146.

There was another gig here, but it fell off and got lost. We're sorry.

All breeds of dogs professionally groomed in your home. North side. \$9. Call Marcia, 478-9595.

An art shop called Circulation will be opening soon on Howard St., Chicago. Its

purpose is to enable you to display and sell your work, if you are a freelance artist or art student. So we want to talk to you and see your artwork. 679-6484.

Woman, 19, would like part-time job, evenings. Headshop or anything interesting. I need \$ for a trip in March; Call Kathy after 5:30. 929-6039.

Will do furniture refinishing, small electrical jobs, general repair work & painting, indoors and out. Very reasonable/free estimates. Steve. 274-8798.

## MUSIC

Lead guitarist & drummer seek avant garde jazz-rock musicians. Mike, 544-0928 or Sy or Steve. 852-7028.

I'm an experienced and well known actor and singer now in town & I need a rock or soul band to accompany me for immediate gigs and perhaps concerts, tours and even recordings. Call 'J' or 'M'. 649-0089.

Giving guitar lessons because I need \$ for school. Music theory & flat-picking guitar skills. Must supply your own guitar. Diversy near Cicero. \$3 per lesson, but I can lower it if you're poor. Pete. 777-2915.

Dedicated musician wanted. Singing lead guitarist with equipment, into rock or country. Stonehenge. 929-0698.

Drummer seeks musicians based in R & R or jazz to expand on these foundations in hopes of creating something new & exciting. Desperate! John. 864-4317

## FOR SALE/TRADE

For unique handmade wooden pipe & plexing stash jar, send 50 cents and 4 8cent stamps, along with this ad to D.O.P. 506 S. 20th St., Philadelphia, Pa. 19146. Mailed back same day.

Term papers available for English, History, etc. Send a stamp for free six-page list. GH, Box 465, Bowling Green, New York, NY 10004.

Kingston longneck bass guitar. Dual pickup. Cherry red & black. Neck strap included. Slightly used. \$80 or best offer. Call 721-5229 (Rich or Judy) between 4 & 10 PM.

1970 1/2 Camero for sale. 4 speed, AM-FM radio, mag wheels, many extras. \$2100. Pete. 935-7275.

Photos for sale. Color & B & W. Varied subject matter. 549-1013. Ed Wegner.

Old blonde Gibson ES-355 stereo guitar with hard shell case. \$390 or best offer. Tony 655-4584.

## MESSAGES

Uncle Martin: Chairman Mao loves you.

Marilee Kernis, wherever you are, things were too unreal, tense for anything to come of it. I'm still too freaked out to write or call, but please get in contact with me. OXO-Beppo.

## WAR WITHOUT TERMS

John A. Hassfeld, please contact your sister, Dorothy by writing 18 Brimmer St., Boston, Mass. 02108. Important!

Catholic Gays and all are invited to an informal Group Discussion by a priest, 'Moral Questions on Christian Homosexuality' Sat., Feb. 19, 8:30 PM; Call 262-9609.

Richard Nixon: please don't come home. You are not needed or wanted. Da people.

Able-bodied and intelligent person who thinks that violence is now the only answer to present social and political problems would like to contact same. No sexist crank calls please. 274-4636

Souqui: PLEASE COME HOME. Everything will be all right. Call or write. We can work things out. Miss you. M.

Ron Kaufman: 3357 2138 9420 328.

Holc.b of Red Paint. Please leave a message at the Seed as to where I can reach you to find out more info. Arnie April.

Paula & Dennis: Photo show was farout. Don't give up. Snowshoe

Sisters & brothers into the struggle, please write a prisoner (age 33, Aries). Armond Thomas, Y-0193, Drawer R, Huntingdon, Pa. 16652.

Write to a lonely prisoner, John Ruffin, 20741-6Y, 835 W. Morgan St., Raleigh, N.C. 27602

Marapoop: It's not my fault!!

Minya (formerly Running Deer) is refusing to sell out to boot-licking running dogs in his elitist, macho, fantasy that Vanguard Party is the Nose-Picking Collective.

If you're 19-23, going to Ft. Lauderdale for Easter vacation & want to get a group together, call 588-6705 after 10 PM.

Becky: we love you.

BE IT KNOWN THAT MARALEE IS NOT NOW INTERESTED AND HAS NO INTENTION OF BEING INTERESTED IN THE FUTURE IN WORKING AT NEWS-WEB, INC. EVEN IF VIRG GETS HIRED; SIGNED; SEALED, WITNESSED AND NOTARIZED THIS TWELFTH DAY OF FEBRUARY, 1972.

CHP: re JC- forget it. I tried too, so I know from experience. But try me at Box 1639, Chi. 60690. OK? CMW

Please write to me. Everyone thinks I'm crazy, but I just need someone to communicate. Veronica, 1842 W. Adams St., Chicago 60612.

Mitch: Vere are your papers?

## ETC.

We wish to announce the Front Line, a newsletter devoted to the problems of the Greek Revolution. Our effort goes beyond the existing activity in the U.S. in that we are primarily interested in reaching the Greek community directly (as opposed to "influencing" governments) with news and texts of the active resistance within Greece. We will report on all the groups which we know of that are engaged in active struggle. We invite all interested persons to contact us. \$1 will bring the first five issues and any amount over that would be greatly appreciated. Buttons and bumper stickers are also available. Write: Pena. Box 5128, Clinton New Jersey 08809.

Prison correspondents are urgently needed by all alternative newspapers. Write to the United World Press Co-Op about the scene behind the bars near you. Please include copies of any newspapers (authorized or not) which are important to you. The information will be published in Rama Pipien and distributed to world-wide Co-op members. Get it on! Rama Pipien, the monthly peoplesmedia digest is published by the non-profit United World Press Co-Op. Subs, which are \$10 a year to libraries; \$5 a year to individuals; \$25 supporting subs; and free to prisoners -, include several special packets on women, peoplesmedia, prisoners and more. The Co-op, for all our brothers and sisters struggling to serve the people with any form of communication systems - including touching, by the Rama Pipien Collective, UWP, PO Box 641, Newcastle Cal, 95658.

Would like any and all info. regarding delivery of babies naturally. Anyone who has done so or knows about it, I'd appreciate the help. Vickie Dodd, Original Mineral Springs, Okawville, Ill. (618) 243-5458.

If we could score enough new information we'd be into putting out an updated version of the hitchhiker's road map. If you have info on hitching conditions-cross-country, regional (especially in the South); or local-we'd appreciate a brief summary for each state or city you know about. Send to Stein, c/o the Seed.

Continued on Page 28

MITCH: FIX MY AMP - STEKEO - RAVIC - CAK



# RECYCLING

GLASS—Bring to city yards in Evanston, behind the municipal building on Clark just west of Maple. Sat 9-4 and Sun 12-4. Separate bins for brown, green and colorless glass. In Deerfield at Woodland Park School on Wed.

Cook County Forest Preserve Dist recycling program, open 9-4 Mon thru Fri and 10-2 Sat at River Trail Nature Center, 3120 Milwaukee Ave, Northbrook; Indian Boundary, 8800 W Belmont Ave; Salt Creek, 17th Ave and Salt Creek. N Riverside; North Branch, 6633 Harts Rd, Niles.

NEWSPAPER—reused by West Side Paper Stock Co. Bins located at Hyde Park Shopping Center, Lake & 54th; Francis Parker High School, 330 W Webster; High-Lo Food Mart parking lot, 2748 Greenbay, Evanston; STEP box behind Toy Heaven in Highland Park

TIN CANS— all kinds, not just soft drink cans, but soup, salmon, steel and aluminum, minus labels. Money given to local environmental projects

National Can Corp 5620 W 51st  
National Can Corp 3217 W 47th Pl  
American Can Co 6017 S Western Ave  
American Can Co 13th Ave & St Charles Rd, Maywood  
Continental Can Co 7830 W 71st, Bridgeview  
Continental Can Co 5401 W 65th  
Continental Can Co 3815 S Ashland  
Continental Can Co 1657 N Kilpatrick

HYDE PARK-KENWOOD RECYCLING CENTER has can and aluminum and glass recycling depot at 54th and Lake Park adjacent to the newspaper collection box listed above. More info from The Hyde Park Kenwood Community Conference, 1400 E. 53rd St. 60615

# INTERCOURSE



Anyone interested in starting a childrens daycare type center for children to get together between 1-3 years old please call Connie. 472-6752.

If you dislike people who like to rip off others and know the whereabouts of Bill Smiewee, please call Jim at 477-1216

SOUQUI: PLEASE COME HOME',  
-EVERYTHING WILL BE ALRIGHT.  
Call or write, so I will know you are okay. Can work out arrangements to your satisfaction for now and the future. Miss you. M-

Boise in the Spring

Need 1 gay girl 20-24 to share 6 room apartment with one of same. Must love dogs come to 1945 N. Burling, 2nd floor rear—ask for Pat or Francis. \$100 a month.

2 girls need ride to Phoenix after March 5. Call CL-3-4191. Ask for the Bird.

M.-thank you-grouchy bear loves you.

Straight black female head looking for female(s) who have apartment to share. Prefer South Side, but will consider North. Call Mary 723-0145 after 6 p.m.

Will the person who spoke to me on Thursday February 10th at Brentanos in the poetry section and a while later at St. Benet's please call me 929-4149) I looked for you after you left.

Babysitter needed for 17 mo. old boy. Days. Vic. Diversey-Racine. My home or yours. Live in?? Call 472-6752.

Good woman seeks freaks and/or intelligent longhairs who want to get together a land and/or commune thing. If you are interested, write Mary, 8058 48th Ave., Kenosha, Wisc. 53140.

We are two people discouraged by city life and its effects on our culture. We would like to become caring, responsible members of an already existing farm commune this spring. In the meantime, we would like to talk to someone on a farm and possibly work and visit some before then. Write Box Escape, % Seed.

We are 4 young people who'll be looking for a place in a communal farm abt. June, anywhere in N. America. Please contact Joan M. Ratzlaff, 325 Valley Rd., Millersville, Pa. 17551,



Catballou 850 N. Milwaukee Niles

## SOUTHWEST CHICAGO

Ears Records 4040 W. 79th  
The Shoppe 2523 W. 47th  
Fantasy 3145 W. 111th  
Triangle 6600 Pulaski  
Revolution 6257 S. Western  
Liberty Records 1616 W. 47th  
Bi-Rite Enterprise 3205 W. 59th  
Bayou Records 4166 S. Archer  
Spirit Boutique 3641 W. 26th  
Music Enterprises 4888 S. Archer  
Rabbitts Leather 8756 S. Ashland  
Tempo Records 2551 W. 71st  
Alexanders Records 5633 W. 63rd  
Reality Books 3107 W. 63rd.

Route 1 Stereo  
Way-In  
ID

14949 S. Halsted Harvey  
17917 S. Torrence Lansing  
1817 1/2 170th St. Hazelcrest

## INDIANA

807 W. Chicago  
Heavy Unltd.  
S&J Records  
Heads Up  
Valpo Heads Up  
TC Boutique  
Magazine Mart  
East Chicago  
4534 Hohman, Hammond  
5537 Hohman, Hammond  
5048 Calumet Hammond  
362 S. College Valpariso  
1319 Fifth Gary  
3899 S. Broadway, Gary.

Udderly Leather Route 5 Box 154 Antioch

## NORTHWEST CHICAGO

Evergreen 4106 N. Lincoln  
Jeans & Things 3311 N. Ashland  
JB Records 4841 N. Damen  
Little Al's 3216 W. Lawrence  
Light Boutique 3347 W. Lawrence  
"L" stop Kimball & Lawrence  
Wasted Daze 4337 N. Pulaski  
Odd Shop 3737 N. Cicero  
MSC 3939 N. Pulaski  
Sound Services Inc. 4105 W. Belmont  
Castle Discount 6053 W. Belmont  
Rodmans III 4048 N. Milwaukee

Third Rail 1350 W. Bryn Mawr  
Joe's Variety 4206 W. Lawrence  
The Store 6037 1/2 W. Irving Pk.  
Fullerton Bookstore 3417 W. Fullerton

Bill's Newstand Armitage & Pulaski  
Drugstore Armitage & Kedzie

Blue Nole Records 3352 N. Lincoln

Little Al's 2739 N. Milwaukee  
Little Al's 1319 N. Milwaukee  
Different Circle 3401 W. Lawrence  
One Octave Higher 3148 N. Central  
Impulse 5307 W. Chicago

Bills Variety California and Armitage  
Quicksilver Waterbeds 2413 N. Cicero

## SOUTH CHICAGO

Circle-O Books 1049 W. Taylor  
Emerald Shop 3512 S. Halsted  
Pat's Records 3646 S. 112th St.  
Brandon Disc 13315 S. Brandon  
Emerald Shop 3512 S. Halsted  
Mod Shop 11750 S. Michigan  
Spoons Black Sight 11340 S. Michigan  
Books & Magazines 750 W. 79th  
My Place 1116 W. Taylor  
STC Hardware 5525 S. Ashland  
Capricorn 8716 S. Commercial

Radical Rags 1375 E. 53rd St.

## SOUTH SUBURBS

The Touch Vellmer/Halsted, Chicago Hts.

## HYPE PARK

Newstand 53rd/Lake Park  
Bobs News 51st / Lake Park  
Newstand 55th/Kenwood  
Blue Gargoyle 5655 S. University  
U. of Chicago  
Bookstore 5802 S. Ellis.

## LINCOLN PARK & OLD TOWN

Little Al's 3171 N. Lincoln  
Global Importers 3113 N. Lincoln  
Frogs & Flowers 2512 N. Lincoln  
Brody Drugs 2581 N. Lincoln  
Modern Bookstore 3230 N. Broadway  
Books & Things 930 W. Webster  
Wildflower 1533 N. Wells  
The Other Store 3038 N. Broadway  
Volume I (pipers alley) 1608 N. Wells  
Book Box 4812 N. Broadway  
Barbara's Bookstore 1434 N. Wells  
Occult Bookstore 651 N. State  
Fullerton "L" Stop  
One Octave Higher 2833 N. Broadway  
Gramophone 2663 N. Clark  
Newstand Armitage at Sedgewick  
Cafe Pergolesi 3404 N. Halsted  
Homemade Goods 833 W. Webster  
Can it 1407 N. Wells  
Old Town Bookshop 352 W. Armitage  
Kandles 3318 N. Broadway  
Rolling Stone 900 N. Rush  
Trading Post 1402 N. Wells  
Airport 2933 N. Broadway  
Barbara's Bookstore 11 2907 N. Broadway  
UNO's 1517 N. Wells  
Eve's Garden 3209 N. Clark  
New World Resource Center 2546 N. Halsted  
Haven Bookstore 2820 N. Broadway

## THE LOOP

Dearborn and Jackson  
subway newstand  
State/Randolph  
Connosieur 74 W. Van Buren  
American Friends Service Comm.

## WESTERN SUBURBAN AREA

Sound Source 1111 Lake St. Oak Park  
2204 S. Austin Cicero  
Health House 6606 W. Cermak Berwyn  
Trou House 45 S. Washington Hinsdale  
Four Town Bookstore 5917 W. Roosevelt, Cicero  
Popela Cigar 5628 W. Cermack Rd. Cicero  
Discount Records 723 1/2 W. South Blvd Oak Park  
Dan and Ernie's Books 1414 S. 5th Ave, Maywood  
Come Together 21 S. Villa Ave Villa Park  
Closer to Home 8 East Lake St. Addison  
Off the Record 473 Main St. Glen Ellyn  
Music Shop 1025 Burlington Western Springs  
Swollen Head 14 S. Ashland La Grange  
Alternative 803 Hillgrove La Grange  
Tape Town 6133 95th Oak Lawn

Sound Town 145 E. North Ave. Villa Park  
Happy Things 1034 College Wheaton  
Stereoland 660 Roosevelt Glen Ellyn  
Thompson's Store (6th Dimension) 5112 Main St. Downers Grove  
Creative Workshop 4740 Butterfield, Hillside  
Brainfood num. 2 7186 Grand Elmwood Park  
Broken Record 205 N. Harlem Oak Park  
Continental Records 5311 W. 95th Oak Lawn  
Alternative 6902 Windsor, Berwyn  
Adam's Third Rib 1747 N. Mannheim Stone Park  
Tempo 6953 W. Archer  
Tempo 5420 W. 95th Oak Lawn  
Stereocity 1909 N. Melrose Park  
Occult Emporium 101 S. Washington Hinsdale  
Impulse Waterbeds 191 N. York, Elmhurst

## ROGERS PARK

Little Al's 1625 W. Howard  
Haven Bookstore 5550 W. Broadway  
Adam's Apple 6229 N. California  
Rodman's 2521 W. Devon  
Headhunter 2338 W. Devon  
Round Records 6469 N. Sheridan  
Four Heads 6744 N. Sheridan  
Midwest Stereo 1445 W. Morse  
Rodman's II 1341 W. Morse  
Sandpiper 1517 W. Howard  
Abernathy's 6437 N. Caldwell  
Bottom's 7608 N. Ashland  
Jackson Books 1553 Devon  
Haven Bookstore 2614 N. Ashland

## NORTH SUBURBS

Spectacle 1307 1/2 Chicago Evanston  
Whole Earth 530 Dempster Evanston  
Hoo's Drugstore 1745 Sherman Evanston  
True Love Too 2116 Central Evanston  
Paul's Records 1115 Wilmette Ave Wilmette  
Illusions 460 Winnetka, Winnetka  
Maiden Morrocco 732 Elm Winnetka (fell mall)  
Whatever 586 Roger Williams Highland Park  
Sgt. Peppers 1879 Second St. Highland Park  
Chambers 760 Western Lake Forest  
Strawberry Fields 620 1/2 Washington Waukegan  
Soundtrack 157 N. Northwest Hwy. Park Ridge  
Hip Pocket Botique 1201 N. Elmhurst Prospect Hts.  
Angelique 850 N. Milwaukee Nil es  
Alberts' Place 7914 Lincoln, Skokie  
Headquarters 8160 N. Lincoln, Skokie  
Record Shack 4724 W. Oakton, Skokie  
Beli Button 4033 Dempster, Skokie  
Bits and Pieces 1712 Algonquin Mt. Prospect  
Hot Pants 1607 N. Chicago, Evanston  
NMC Discount Records 1814 Grand Waukegan  
Emporium 109 S. Genesee Waukegan  
Spare Things 424 S. Milwaukee Libertyville  
Grand Newsstand 1814 Grand Waukegan  
Man in the Moon 1856 Walters, Northbrook

# seed IS PLANTED

TO GET  
SEEDS  
DELIVERED  
TO YOUR  
STORE  
CALL

929-0133 or 472-1791  
--STP





The Midwest Dope Dealers Association is pleased to announce the opening of their pre-spring membership drive. For a limited time only the MDDA is offering memberships for the low Low! LOW! cost to you of only \$5.00. Yes, that's FIVE dollars! And look what you get!: A handsome and useful Membership Card elegantly printed on high quality (only the best!) index card-stock in colorful Black and White! This Official Document brings you all the advantages of being a card-carrying MDMA Member, with none of the drawbacks. So ACT NOW! Be the envy of all your friends! Be the first one on your block to have one of these useful things. Send Five Dollars before midnight tonight to the MDMA, c/o the Seed, 950 West Wrightwood, Chicago Illinois 60614. Do not call, operators are not on duty. All memberships will be kept secret (no agents will call), and the cards will be mailed to you in a plain brown wrapper. And remember All proceeds go to support the SEED.

Happy Hippy Special  
Mexican weed, good  
quality, \$160 a pound,  
North & Northwest

Terrible Shit—  
lots of it all around  
the town, very dirty  
and overpriced at  
\$140–160 pound.



March Hare Green -  
pretty decent weed,  
probably mexican,  
South and some  
North, \$130 pound.

No good psychedelics  
have appeared on the  
market lately, though  
there are some pretty  
good white blotters  
left at about \$2.50 a  
hit.



It's not so much  
that I mind  
being a camel  
turning blind folded  
some galactic water wheel.

It's that  
I can only express  
my despair  
by spitting

(at other camels at that.)

--larissa dachenko

#### Miniature Potted Tree

Softly the sun  
come break on down  
upon a beam  
a thread of branch

Eastern flower  
a seed of eyes  
to touch the bark  
a wisp of moss

Infinite pebbles  
in the mud of noon  
silver beard  
across the arc

A timeless place  
a year of now  
what age there is  
upon each bough

Come take a leaf  
a twig unmove  
this potted tree  
this closet universe

-- Bob Perlongo

The night ablaze  
with the white ice

The shuddering madness  
of years come to end.

Head in hand you let  
it approach

No where to move to  
not even against the wall

Alone you await it  
sitting at your desk

You are getting colder  
no cup of tea will warm you

The light of the white  
night closes your eyes

The ice kills your  
every desire

How does it feel to be  
deadenened without your control

Why don't you  
laugh you idiot

--Evelyn

#### 24 Lines

For ten cents on the dollar  
I'd sell my point of view  
For a nickel on the quarter  
I'd sell the copies too.

--David O. Pritchard

Today is us

Tomorrow vanished

Future has

No

Relevance

-- Don Quixote





## HELP

## DEAR SEED READERS:

In the close to five years that this paper has been in existence, we've never been exactly rich, but we've gotten by---we've survived.

But this past winter came very close to killing us. We're affected, like everybody else, by the general slump in the economy--nobody has any money, yet all kinds of prices and expenses, from postage to phone bills, from rent to typewriter ribbons, keep going up--and the end isn't yet in sight.

Part of the Seed's survival has always been very much tied in with advertising--both national and local. But that's way down and shows no signs of going back up--the record industry, traditionally a big advertiser in our paper, is in a slump--reduced to selling "greatest hits of the 40's" by direct mail via TV ads during the late nite movies. Because nobody's buying new records at \$6.95. And to top it all off, our national advertising representative, Media A in New York, just went broke and folded. And that's not going to help us out too much. The second major source of ad money in the past, small local head shops and record stores, are going broke and under at record rates--lots of them just don't exist any more--those that do can't really afford to advertise.

So we've been cutting back wherever we could. The first thing to go was our meager salaries--most of the time we now get nothing financially out of what amounts to full-time (and more than full time) jobs at the paper. Then we started using a cheaper quality paper to print on. Then we started using fewer colors--doing many pages in black and white, some covers in two-color instead of three. The last few issues, we've been coming out every three weeks, instead of every two weeks. But now, there's basically nothing else left to cut down on--the next thing to go would be the existence of the paper itself.

Some people have the illusion that because we charge 35 cents for our paper (a price we haven't changed in several years) that we're somehow making lots of money--but it just isn't so. About 10 or 11 cents a copy goes to our printer (who often lets us fall two bills behind, ) 15 cents goes to our street sellers, some of the money goes to the stores that carry our paper, some to our store distributor, and more than everything left over (which is usually nothing) has to go to the post office, the phone company, IBM for typesetting rental, the landlord, art supplies, photo supplies, etc.

The Seed has no rich benefactors. And that's something we're proud of--because we're not trying to put out a newspaper to represent rich people--they've got their own (unfortunately) and they come out every day. The Seed is not going to get (or take) advertising from the First National Bank, Sears Roebuck, Marshall Field or Playboy.

So the only place that the money to keep us going can come from is from you--the reader.

And that's what we're asking you for now. Something that we've put off doing longer than we really should have.

If you think that the sort of paper that we're producing is needed, please contribute to help keep it going. We know that most of you don't have much money either--but almost all of us have something. If every Seed reader sent us a dollar--we'd be in good shape--at least for awhile. If a hundred readers pledged to send us \$5 a month, we'd be back on our feet. If you like the Seed, please fill out the coupon on this page and send whatever you can afford--any amount, large or small, will be very much appreciated.

Love,  
The Seed Staff

I gave! Why  
don't you?



## SEED COSTS PER MONTH

Printing bill	\$3100.00
Rent and utilities	375.00
postage and mailing	650.00
phone bill	120.00
payment on typesetter	89.94
mailing service	100.00
Accounting service	43.00
Photo supplies	170.00
Layout and office supplies	50.00
Subscriptions (to LNS, BPP, RUA)	50.00
food	50.00
payments on overdue bills	80.00
emergency rent money, etc., to Seed staffers	250.00
TOTAL	\$5127.94

MONEY RECEIVED IN JANUARY (January 4-  
February 3)

Advertising	\$1046.85
Distribution of paper through stores	1888.12
Distribution of paper through street sellers and individual sales in office	475.12
Subscriptions	320.00
Donations	96.75
Money from organizations using typesetter, layout supplies, darkroom	100.00
TOTAL ASSETS IN JANUARY	\$3926.93

TOTAL WE WENT IN DEBT IN JANUARY:  
\$1201.01

Yes, I want to see the Seed continue--enclosed is my contribution of \$\_\_\_\_\_

Yes, I am: a) gainfully employed, b) filthy rich, c) just ripped off a bank; so here is \$5--which I'll send every month.

Yes, I dig your paper, don't have money--here's some office supplies (see page two for some suggested needs--can use almost anything.)

Yes, I like you folks, but have nothing to give, hope to catch you later.

No, go to hell, you maladjusted, Comsymp traitors!

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_

ZIPITYDODAH \_\_\_\_\_

Return coupon, money, etc. to Seed, 950 W. Wrightwood, Chicago, Ill. 60614.

HELP



- \* Enclosed is \$7 for a year's subscription
- \* Enclosed is \$12 for a year's subscription sent via first class
- \* Enclosed is \$8 for a subscription to Canada or Mexico
- \* Enclosed is \$12 for a subscription to an institution
- \* Enclosed is \$15 for a first class subscription to an institution
- \* Enclosed is \$15 for a subscription overseas
- \* Enclosed is \$25 for a sustaining subscription

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

Return to Seed (don't forget your zip)  
950 West Wrightwood  
Chicago, Ill. 60614

## SUBSCRIBE!!



If you live in or around Chicago and can buy the Seed in a store or from a street-seller, we suggest that you not subscribe, inasmuch as it takes a week or two to arrive via third-class mail. If you can't get it otherwise and are willing to pay the extra postage, a year's subscription first class is \$12.

950 W. Wrightwood  
Chicago Ill 60614

BULK RATE  
U.S. Postage

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Permit No.  
4433  
Chicago, Ill.

(advertisement)

**Ministers! ONLY EFFECTIVE MERCHANDIZING STANDS BETWEEN US AND A VERITABLE CHRISTIAN RENAISSANCE!**

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- ★ HISTORICAL COSTUMES!
- ★ CANDLES & INCENSE!
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- ★ BODY OF GOD SERVED DAILY!
- ★ INTOXICATING BREAD & WINE CEREMONIES!

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**... OFFERS ANYTHING HINDUISM CAN OFFER AND MORE! - A PANTHEON OF SEMI-DIVINITIES, ENDLESS MYTHICAL & OBSCURE RELIGIOUS NARRATIVES, STATIONS OF THE CROSS, NOUVENAS AND ROSARIES!**

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SWEET JESUS LUNCHEONETTES® IS NOT A SUBSIDIARY OF COLONEL SANDERS. I am that's the truth.

LEMMEE OUTTA THIS CREEPY JOINT!

from Quicksilver Times